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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

Bodily health is valued highly by all. That "Health is Wealth" is true in more than one sense. Great efforts are made by governmental and social organizations to educate the people as to how not only to prevent disease but also to build up health.

As in other spheres, modern knowledge here started off with some false premises. The ancients and their modern heirs like Paracelsus, Mesmer, Du Potet and others were long suspected and scorned. Thanks, however, to the discovery that people who worry seem especially prone to such an ailment as ulcer of the stomach, psycho-somatic medicine has recently gained ground. The Body-Mind interrelation is now universally recognized, and psychiatry has become an acknowledged branch of medicine.

Ancient Sages emphasized the connection between body, psyche and human spirit. The indissoluble links between Man, the Microcosm, and the Supreme, the Macrocosm, were thoroughly understood. Health and Holiness, which come from the same root, meaning "whole," were deemed necessary for the progress of man, the mortal, towards the Integrated Immortal, the Master of His Own Being and so the Master of the Living Universe.

Manu and other lawgivers have laid down rules of health for the attainment of this progress: health of the corpus, and of feelings, of thoughts, of will; and of the links which bind these together to create Man, the unit.

One important factor in this programme is what, how and when to eat. In our own times Gandhiji experimented with various edibles, considering dietetics to be a vital art. But he took the same view that the old Sages did—the body being the temple of the Most High, not only what goes into the mouth as food but also what comes out of it as words and tones has to be considered, the latter being more important than the former.

Man must not be looked upon as a body, or a mind, or a soul, but as a unit in which many forces are at work; forces in Nature which, with due co-operation, keep all forms of life in good health.

Pythagoras is reported by Iamblicus and others as taking the same view. His pupils in the Sodality of Krotona were not only instructed in mathematics and music but also in dietetics—what might be eaten and what should not be touched. Thus, in his *Golden Verses*:—

> Eat not the foods proscribed,
> But use discretion
> In lustral rites,
> And freeing of thy soul.

Foods should be taken with such discernment that the inner psychological purification is not hindered or halted. For the freeing of the Soul from the bondage of the senses, purificatory rites were undertaken, but their efficacy was lowered by indulgence in proscribed foods.

Pythagoras, however, did not advocate the extreme asceticism of body-torture:—

> Nor should'st thou thy body's health neglect,
> But give it food and drink and exercise
> In measure; cause it no distress.

One cause of ill health, disturbing to the concord between brain and mind, is an unbalanced diet, one which does not maintain the balance between the body and the dweller in the body. Measured exercise aids both assimilation and elimination, thus restoring the equilibrium. There exists a parallelogram of forces of the body, speech, emotions and ideas, and food is a factor of its equilibration. Bodily distress is Nature's signal of the imbalance of forces which have therefore become discordant.

And then there is this verse:—

> Know this for truth,
> And learn to conquer these:
> Thy belly first;
> Then sloth, luxury and rage.

Proscribed food, taught the Greek Sage, caused inertia. Gluttony is not only overeating but also consuming the wrong quality of food. Sloth results; indifference to life sets in; then luxuries are sought while real needs are neglected. Comfort, ease, luxury and more luxury are followed by frustration, and thus anger, wrath and rage are born.

All diseases emanate from the Great Disease—discord and disturbance between Man and the forces of Nature. Earth, water, fire, air and light are in him as they are in the Macrocosm. His Powers, of Will, of Thought, of Speech and all others are derived from Nature, Mother of all Powers. Man's prerogative is to help Nature by recognizing that his own creative spirit and the Great Spirit are in constant unison, and living accordingly. This is Holiness; this is Health. Turning away from them, man enters the universe of Great Disease.

SHRAVAKA

THE SIGNIFICANCE OF L'ABBÉ PIERRE

[**Mr. George Godwin** has contributed numerous articles to these pages; several of them have more than interested some readers; they have fired their imagination. We are sure that what we print today will impart Mr. Godwin's enthusiasm for the good work of l'Abbé Pierre. He need not wonder that would-be strikers would toil for no wage at all; there is in the heart of every man and woman the Light of Wisdom, the Wellspring of Compassion, but, alas, priests and politicians exploit it in the names of Religion and Patriotism.—ED.]

L'Abbé Pierre Groues was a hero of the resistance. He succoured many Jews who went in fear of their lives. He carried upon his back the brother of General de Gaulle into the safety of Spanish territory. He ran daily great risks. He was the friend of all in jeopardy.

For this work the Abbé was awarded the Legion of Honour and other decorations; and these he wears upon his drab soutane from which peep out the cumbrous boots of a peasant.

There were many heroes of the resistance, and there are even more who have passed themselves off as such. But it is not for his war-time work, fine as that was, that this gentle-featured French priest suddenly looms before the world as a great spiritual force.

The transformation of a regionally celebrated individual into a significant world figure is an impressive phenomenon. What brought it about?

A single word yields an answer of sorts. For one can say, and with truth: This man fired the imaginations and moved the hearts of men as an exemplar of the virtue of Charity of the stature of St. Vincent de Paul.

* * * * *

It was last winter that the wider world first became aware of the working of a new spiritual force. There were then many outcast in Paris, down-and-outs, many of them the victims not so much of the social system as of their own infirmities.

To these poor and pitiable ones the Abbé Pierre turned, as, three centuries ago, Vincent de Paul gave himself up to the succouring of the galley-slaves of Marseilles, and brought into being in Paris the *Filles de la Charité.*

In effect, the Abbé said: It is not enough to feel for the poor. It is not enough to help them. No! One must share their poverty and their suffering.

For him religion was not so much a matter of the outward observances as of the practice of the first of the cardinal virtues, namely, Charity.

So it was that the Abbé Pierre made his appeal, not to the rich, as is the way of those who ask for

money, but to the poor, asking in its stead service.

Would the bricklayers lay bricks in their spare time without wage? Would carpenters erect and plumbers weld so that there should be houses for those without homes or even shelter? Would these people, with their own difficulties and problems of survival, give of their time and skill and work for no other reward than that mysterious inner joy that is born of self-forgetfulness?

In that way, working himself as a labourer, living with the dispossessed, the Abbé got many little houses built.

Is it not remarkable that men ready to paralyze the State by strike action for more money can be induced to set to, after a day's work, and toil for no wage at all?

* * * * *

There was last winter a spell of intense cold. There were many destitute in the French capital. They were huddled under the bridges, they lay in their rags in dark doorways. It was then that the Abbé Pierre spoke over the radio. He did not ask for donations to assist his building operations. He did not ask for money at all. He told his unseen listeners that while they were in the enjoyment of their homes, warm and well-fed, there were men and women lying in the night without food or shelter.

Then he told his unseen listeners what they must do, namely, leave their firesides and dinner tables and go out and seek these unfortunates and bring them into their homes and succour them.

What power was there in that voice that there was an immediate response? Throughout Paris citizens left their homes by the thousand and searched for the homeless and hungry.

Some strange power had touched all hearts.

* * * * *

Recently, the Abbé Pierre (he is now always so called) came to London to address a public meeting as an advocate of world government and world disarmament.

A single priestly voice: but where was that mighty shout of condemnation that should have been heard from the great churches of Christendom?

This short piece is headed: The Significance of the Abbé Pierre. What, then, is that significance?

It is, I think, that there is latent in the hearts of men a secret desire for moral leadership. Given that leadership, the response is overwhelming. The Abbé Pierre exemplifies the truth of this. But there is a startling disparity between the influence for good wielded by such dedicated souls and that which proceeds in so meagre a measure from the great Christian churches.

There has never been in history a moment when mankind stood in greater need of spiritual leadership. There has never been before the churches of Christendom an issue of good and evil so clear-cut as that presented by the atom and hydrogen bombs. Yet scarcely a murmur in condemnation has come out of Rome or Canterbury and from other centres there has been something painfully like special pleading for this most ghastly thing.

Institutional religion stands today near to spiritual bankruptcy. It is only from the isolated dedicated soul that comes the example that fires both heart and imagination and casts out the near-despair of hopelessness.

It is this which gives significance to what has been achieved in France (and already exercises influence far beyond that land) by this priest.

Goodness and nobility are infectious. Such men as this French curé, a mere nobody in the mighty hierarchy of the Church he serves, drew upon invisible sources of power, the nature of which passes understanding. From that same reservoir Albert Schweitzer drew for the strength that sustained him through a long life in equatorial Africa. From it, too, Mahatma Gandhi drew that power invisible which gave him before the end the might of great armies.

Institutions, it would seem, become the graveyards of the living spirit.

Today, the signs are not wanting that it will be, not the great religious institutions which will make an effectual frontal attack upon the evils of the Atomic Age, but inspired individuals.

That is why there arises hope when an obscure French priest demonstrates the power of the spirit and proceeds to preach the brotherhood of man beyond his own cure of souls.

This man, with the mild eyes of an ox and the gentle smile of a saint, already means something in the minds of millions. Others like him may arise and help the world to climb from the shadow of the valley of fear.

In the United States the government required the services of Dr. Norbert Wiener, of the Massachusetts Institute of Technology. He refused to co-operate. He would, he averred, have nothing to do with the work connected with the making of ever more terrible weapons of mass destruction.

Sooner or later the world must divide upon this issue into two great camps: those who turn towards life and brotherly love, and those who put their faith in slaughter.

* * * * *

The history of religion is not a record of the spiritual achievements of institutions or of their spiritual

leadership, though always one comes upon the claim to spiritual authority. The record, rather, is that of a succession of spiritual beings united in both purpose and method, irrespective of creed, by a unifying divine compassion which runs, like a thread of gold, down the centuries.

It may be objected that social behaviour is here put forward as a substitute for worship: to which, surely, the answer is that social behaviour may be made the vehicle and highest form of that.

A few lives in our own time exemplify this. The self-immolation of Albert Schweitzer to succour the backward people of French equatorial Africa, is an example.

The sphere of Schweitzer's work was local; its character was primitive; but its influence is global.

So, too, the self-sacrifice of Father Damien, who turned his back upon the world to live among, and suffer with, the lepers—who before his coming were virtually abandoned upon the Island of Molokai.

Who could measure—or would dare—the moral influence of these two men alone?

The great religions of the world profess many differing creeds, propound many conceptions of Deity. Yet they have this in common, that their literature reflects a universal conception of man's duty to his brother through the agency of love.

Christ said: "Love one another." In the Upanishads we read: "Who knows that one whose dwelling is love, he indeed is a teacher.... Sacrifice, study, charity, are the first branch of the law."

And from the Buddhist texts: "Hatred does not cease by hatred at any time. Hatred ceases by love." From the Zoroastrian Scriptures: "He who relieves the poor makes Ahura king." And Confucius, simple as Christ: "Love all men. Know all men." Then the Scriptures of Taoism: "He who loves the world as he does his own body can be entrusted with the world." So, finally, to the Jewish Prophet: "Do justice, love kindness, and walk humbly with thy God."

The theme of this brief paper is put so much better than the writer could put it in a passage by Max Müller, writing to a friend in 1883, that I venture to conclude with it:—

> The true religion of the future will be the fulfilment of all the religions of the past—the true religion of humanity, that which, in the struggle of history, remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever a false religion, unless you call a child a false man.

Today when we live in a world where fear induces a sort of spiritual paralysis, and hatred and cruelty make life bitter, it is the spectacle of pure love in action which lights again for us the lamp of hope.

GEORGE GODWIN

ASIA'S HOPE AND AMERICA'S RESPONSE

[The first of the two essays which we bring together here is by **Mr. Van Wyck Brooks,** who ranks high among American critics for his insight and idealism and whose numerous works include *The Flowering of New England*, his *Life of Emerson* and his valuable recent study, *The Writer in America*. He sent this essay on the invitation of the Indian Institute of Culture, Basavangudi, Bangalore, where it was read and considered at an interesting Discussion Meeting on April 29th. At the same meeting was presented and discussed the second of these essays, in which **Prof. K. Anantharamiah** of the Central College, Bangalore, gives his reaction to the points made by Mr. Van Wyck Brooks.—ED.]

I.—ASIA AND AMERICA

"Throughout Asia today there prevails an atmosphere of hope, not of despair. There is not a single country in Asia in which people feel that we are entering on an age of chaos. What they see opening out before them is a limitless horizon of hope—the hope of peaceful co-operation among free peoples. There will be disillusionments along the way as these hopes unfold. They should not come from America, or as the result of American policy. A great part of Asia's hopes, however, will be fulfilled, and should be fulfilled with American co-operation. We have everything to gain by being on the side of hope."

So, in *The Situation in Asia*, writes Owen Lattimore, and who knows better what he is talking about? But what a contrast to Europe, where the "Decline of the West" has, for the last 30 years, been taken for granted. That mankind has come to the end of its tether even H. G. Wells believed at the last, and how many others have agreed with D. H. Lawrence that Europe is "dead, dead and stinking." For decades every European voice has cried "chaos" and "despair," and the word "hope" is anathema to European ears.

How could it have been otherwise since, as an English statesman said, the lamps went out all over Europe and considering that in two general wars the continent has almost destroyed itself while losing most of its imperial possessions overseas? The despair of Europe is the result of its exhaustion and shrinkage, and generations will have to pass before—in Robert Frost's phrase—it learns "what to make of a diminished thing." But Europe's extremity has been Asia's opportunity, and the displacement of planetary forces that deprived Europe of its empires abroad placed these empires at home in their own

possession. For the first time in modern conditions the nations of Asia are on their own, free to shape their own destinies and work out their own forms. How could they feel that they are "entering on an age of chaos"? How could they not feel buoyed up with "hope"?

But now, in relation to all this, what is the position of American writers? This country cannot share the mood of Europe—for America is too vigorous and too large and it has lost too little; and yet our literary life is still so far under the European spell that it reflects this end-of-the-world feeling. It still shows traces everywhere of the influence of Joyce, Eliot, Kafka, Lawrence and the Existentialist writers who express this feeling, in disregard of the real feeling of the country and Melville's remark that the time had come for Americans to "set," not "follow" precedents. It is obvious that, before long, we shall be setting precedents—our position of power will all but oblige us to do so; and we shall do this, I predict, in alliance with Asiatic minds that share our vitality and our hope for the future. I suggest that we have as much to gain by "co-operation" with Asia as Asia has to gain by co-operation with us—I mean on the literary, as, I trust, on the political level.

VAN WYCK BROOKS

II.—A PLEA FOR CULTURAL CO-OPERATION BETWEEN INDIA AND THE U.S.A.

Mr. Van Wyck Brooks's brief article is quite remarkable and thought-compelling. His view of the world situation at present shows real insight; and it infuses into us a new faith in, and a new hope for, humanity. I find myself in agreement with Mr. Brooks in his reading of the current history of Asia and America, though I take a slightly modified view of the present condition of Europe.

Mr. Brooks draws a vivid picture of the contrast between the mood of Europe and the mood of Asia at present. He says that, whereas chaos and despair prevail in Europe, there is everywhere an atmosphere of hope in Asia. His view is that America should help Asia to achieve its hopes and to avoid any possible disillusionment. Such a view is undoubtedly right and wise.

Europe has been laid waste by two great wars and is now an impoverished and "diminished thing." Mr. Brooks points out that such men of letters as Eliot, Joyce and Kafka have given expression to the idea that Europe has suffered irretrievable disaster.

It is indeed true that the fortunes

of Europe are now at a low ebb. Most European countries have lost their oversea possessions and are suffering from economic exhaustion. But we need not therefore imagine that Europe is doomed to final extinction. Empires will no doubt disintegrate. Every European country will in the long run have to depend on its own native resources, natural and human; and not on oversea possessions. In consequence, a great deal of economic and political readjustment has to be made. When the requisite adjustment is made, the European countries will regain hope and achieve a fresh lease of life, not as empires, but as members of a World Commonwealth of free nations. More than once in the past Europe has been reduced to chaos and despair, but has regained stability and strength. European countries like England and France have in the past exhibited a certain capacity to learn from experience. Therefore Europe may recover from the present state of collapse.

It is no doubt true that Europe's extremity has been Asia's opportunity in some respects. In Southern Asia there has been a resurgent life, which means a resurgent hope. It is indeed time for Americans to attain to complete awareness of their great opportunities and their great responsibilities. The time has come for them to set a precedent by encouraging the optimism of Asia and stimulating its vitality. Americans have to realize that a colossal experiment in a new way of life is going on in Asia. Mr. Brooks rightly stresses the supreme importance of the rôle that America has to play in helping the Asian peoples to achieve their hopes and in promoting peaceful cultural co-operation among the free peoples of the world.

I should like to emphasize the fact that cultural co-operation between Asia and America is quite as important as co-operation in any other field. The problems of the free world can be solved without much difficulty if there is close literary co-operation between the writers of America and those of Asia. In this connection I should like to point out that there has been an exchange of ideas as well as of goods between America and India for several decades. We, Indians, have acquired a new enthusiasm for science and technology and a new zeal for democratic freedom and social justice, by our long contact with the culture of Western Europe and America. The very Constitution of the Republic of India derives largely from the Constitutions of countries like the U.S.A. Thus our objectives are common; and these common objectives call for a joint effort in the realms of thought, and art, and life.

Though the Americans and we belong to different hemispheres, the cultural heritage of America and that of India contain several com-

mon elements of thought and purpose. These common factors form an excellent and enduring basis for cultural co-operation. For us the voice of America is the voice of such great men of action as George Washington, Thomas Jefferson and Abraham Lincoln; and the voice of such great writers as Longfellow, Emerson, Lowell, Holmes, Whitman, Hawthorne, Thoreau and Mark Twain. These great Americans reveal an astonishing spiritual kinship with the great minds of India.

H. G. Wells has said that Asoka was the only ruler who renounced war after a victory. We may add that Lincoln was a statesman who tried hard to avoid a conflict and, when a war in the interest of preserving the State was unavoidable, conducted it with imagination, with malice towards none and with goodwill for all. We, who revere Buddha, Asoka and Gandhi, naturally love and admire such a man as Lincoln. The high-souled Lincoln was shot dead by a madcap, even as Mahatma Gandhi was shot dead. Whitman, a great poet and a lover of freedom, bewailed in noble verse the tragic death of the Saviour of America:—

> The ship is anchor'd safe and sound,
> its voyage closed and done,
> From fearful trip the victor ship comes
> in with object won;
> Exult O shores, and ring O bells!
> But I with mournful tread,
> Walk the deck my Captain lies,
> Fallen cold and dead.

These moving lines recall to memory the Father of the Indian Nation, who similarly led his countrymen to victory and freedom and who fell almost in the hour of triumph. Lincoln is the type of the Happy Warrior, the type that we instinctively honour:—

> He who, though thus endued as with a sense
> And faculty for storm and turbulence,
> Is yet a Soul whose master-bias leans
> To homefelt pleasures and to gentle scenes.

These remarks of mine on Lincoln are intended to bring out the fact that Americans and Indians share common ideals of the heroic and the good. During the Civil War in America Whitman at first felt a fervid enthusiasm for war, but subsequently he developed—like his ideal hero, Lincoln—the spirit of tender compassion. The poet says,

> Aroused and angry, thought to beat the
> alarum, and urge relentless war,
> But soon my fingers fail'd me, my face
> drooped, and I resign'd myself,
> To sit by the wounded and soothe them,
> or silently watch the dead.

The sentiment expressed in the last two lines peculiarly appeals to us because we have been taught to hate violence and to minister to our suffering fellow-men.

Further, some great American writers have been influenced by Indian thought. A worn copy of the *Bhagavad-Gita* was found among Whitman's possessions; Whitman must have read it again and again. Emerson received from Carlyle a copy of the *Bhagavad-Gita*; and we are all familiar with

Emerson's beautiful poem "Brahma," which should, strictly speaking, be called rather "Brahman":—

> Far and forgot to me is near;
> Shadow and sunlight are the same....
> They reckon ill who leave me out;
> When me they fly, I am the wings;
> I am the doubter and the doubt,
> And I, the hymn the Brahmin sings.

Here we find the soul of America and the soul of India singing in chorus a sublime song. America cannot forget these great heroes and poets of the past, the past "where dwells the silent majority whose experience guides our action, and whose wisdom shapes our thought, in spite of ourselves."

What I have so far said must have made it clear that there exists a community of thought and feeling between India and America. The elements that we value in our public life and in our culture are precisely those that are held in high esteem by Americans. With such common objectives and ideals, India and America should find literary and cultural co-operation not merely easy but productive of immense good to all concerned. Co-operation between India and the U.S.A. will then not only accelerate the scientific and technical and economic progress of India. It will also greatly enrich the art and literature and philosophy of both countries. It will create a new sense of international brotherhood. It will build up a better and happier social edifice based on the principles of peace, freedom and justice. Of every writer, Indian or American, participating in such cultural co-operation, it will be said:—

> He builded better than he knew;
> The conscious stone to beauty grew.

K. ANANTHARAMIAH

BUDDHA TEACHINGS SET AT NAUGHT

The Central Government at New Delhi proclaimed Buddha Jayanti Day (May 17th) a holiday and on it many tributes were paid in many parts of India to the power of the Buddha's teachings to salve the world's ills if practised in sincerity. The Editorial of *The South of India Observer* (Ootacamund) of May 22nd does well to point out in this connection how party politics and self-interest set at naught in practice the Enlightened One's proclamation that humanity is one.

"The foundation of unity is justice." Without justice to all there cannot be harmony within the country or between the nations. And justice, as the editorial brings out, demands for one thing that the necessities of the helpless must be met.

> Society is an organism composed of diverse parts. The grand end and aim of Government should be to maintain their co-operation and to nip in the bud every social movement or personal motive which sets group against group or individual against individual and leads to chaos. This is the lesson taught by Buddha and other Seers of truth; and out of this lesson issues the Balm to neutralize the Atom Bomb of America and Russia.

THE DOOR IN THE WALL

[The well-known novelist, historian and critic, **Mr. Maurice Collis,** who served for years as an I.C.S. Officer in Burma, is the author of *The Motherly and Auspicious, The Land of the Great Image, Into Hidden Burma* and *Quest for Sita,* besides several other works. He has dealt in some of his books with Indian and Burmese traditional and mystical subjects. His writings reveal an interest in psychological problems and it was at our special request that he prepared this interesting paper in which he considers the experiment with mescalin described by Mr. Aldous Huxley in his recently published small book, *The Doors of Perception.* We append to Mr. Collis's article a note discussing Mr. Huxley's experience and its implications in the light of the teachings of ancient psychology as restated in modern Theosophy.—ED.]

In 1946 Aldous Huxley published his book *The Perennial Philosophy,*[1] a term which he defines thus: "The Perennial Philosophy is primarily concerned with the one, divine Reality substantial to the manifold world of things and lives and minds." And he goes on:—

> But the nature of this one Reality is such that it cannot be directly and immediately apprehended except by those who have chosen to fulfil certain conditions, making themselves loving, pure in heart, and poor in spirit. Why should this be so? We do not know. It is just one of those facts which we have to accept. . . . If one is not oneself a sage or a saint, the best thing one can do, in the field of metaphysics, is to study the works of those who were.

The book consists of selections from such writings with Mr. Huxley's commentary, whose object is to develop, connect and elucidate them. The approach is critical and intellectual. He does not claim for himself any transcendent experience. His exposition of the mystery is at second hand, he admits.

Now in 1954 he has published a book called *The Doors of Perception.*[2] Its theme is the same as that which he expounded in *The Perennial Philosophy,* but it differs fundamentally from the other book in that it allows the possibility of reaching some apprehension of the divine Reality otherwise than by making oneself loving, pure in heart and poor in spirit. Mr. Huxley says:—

> The urge to transcend self-conscious selfhood is a principal appetite of the soul. When, for whatever reason, men and women fail to transcend themselves by means of worship, good works and spiritual exercises, they are apt to re-

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[1] It was reviewed in THE ARYAN PATH by our esteemed friend the late J. D. Beresford, in April 1947.

[2] *The Doors of Perception.* By ALDOUS HUXLEY. (Chatto and Windus, London, 63 pp, 1954. 6 *s.*)

sort to religion's chemical surrogates, namely, some kind of intoxicant or drug. He quotes from Philippe de Félice's *Poisons Sacrés, Ivresses Divines* to show how wide-spread and of how long standing is the connection between religion and drugs. Participants in the rituals of the thousands of divinities have, in their desire to attain ecstasy and union with the god, used from time immemorial all the narcotics, "the euphorics that grow on trees, the hallucinogens that ripen in berries or can be squeezed from roots." In modern times, however, the use of narcotics for any purpose, religious or other, has been made illegal except under doctors' orders. Moreover, the general view has been that the visions they induce have no connection with religion. That they were thought to be similar to those seen by true mystics was a mistake made by earlier and less critical societies, similar to the error, held so long and so fervently, that the course of nature could be controlled by the practice of magic.

This view, however, becomes less easy to sustain today owing to the increasing mystery of existence as disclosed by modern science. We do not know what anything is. We wonder, for instance, whether the information given us by the brain in its day-to-day functioning is reality or only that portion of reality required for a body which is to survive in an objective world. That we apprehend but a portion of reality has become more likely. The Oriental practices, under the general name of Yoga, turn on deflecting the brain from its routine task of being our guardian in objective matters to the contemplation of what lies behind normal objectivity. But what are the physical means by which Yoga effects the transition? Do its practices set up a psychological pressure which causes a chemical transformation? Is the brain, in fact, able to manufacture its own narcotics? And are such narcotics different from those which may be taken through the mouth or otherwise and carried to the brain in the blood stream? Since there are no certain answers to these questions, the view that changes of consciousness caused by drugs have no connection with changes of consciousness effected by the psychic exercises used by religious contemplatives is seen as no more than an opinion in a problem whose solution is uncertain.

But to return to Mr. Huxley. As his *Perennial Philosophy* (and others of his books) show, he had long felt an ardent curiosity about supranormal states of consciousness. Now in his latest book, *The Doors of Perception*, he discloses how a year ago he found himself so placed that he could try a certain drug, one of the many used from early times by the native inhabitants of Central America in their religious ceremo-

nies. This drug, called *peyotl* in the Nahuatl language, and derived from the tops of a small cactus was taken in Montezuma's time, especially by the merchant class during the festivals connected with Quetzalcoatl, the Plumed Serpent, the deity whose supposed return in the person of Cortés was the principal cause of the downfall of Mexico. After the Spanish conquest, though the Americans became Christians they continued to use the drug in the festivals of their new religion. Modern chemists have shown that the active principle of peyotl is mescalin, a narcotic which changes the quality of consciousness more profoundly than any other known to science. It is, they found, non-toxic and has no after-effects of a disagreeable or dangerous kind. So harmless is it, that it is not on the list of prohibited drugs. Such was the drug which Mr. Huxley decided to try in order to find out whether the alteration of normal consciousness it caused would give him, as it had been reputed to give others, a glimpse of the divine Reality which the saints attained to in mystic contemplation. *The Doors of Perception* is a narrative of what happened during the eight hours he was under the influence of the drug.

What he had expected, he says, was to lie with his eyes shut and see visions of the kind of inner world described by Blake. But that was not what he saw. With his eyes shut only coloured abstract designs appeared. "I saw no landscapes, no enormous spaces,. . .nothing remotely like a drama or a parable." It was with his eyes open and looking at natural objects that he saw his vision. "The great change was in the realm of objective fact." There was a vase of flowers on the table. As he looked at them they took on the quality of enormously heightened significance. Though he had read all about the Beatific Vision, about *Sat Chit Ananda,* Being-Awareness-Bliss, he had understood these conceptions only in a verbal intellectual sense. But now "for the first time I understood precisely and completely what these prodigious syllables referred to." It seemed to him that the flowers were pure Being, the divine source of all existence.

He now began looking about him. He saw his walls lined with books, glowing with colours not of this world. He got up and walked about. The three dimensions of space and also time seemed to recede. "The mind was primarily concerned, not with measures and locations, but with being and meaning."

This absence of dimensions struck him again when he viewed the furniture. The shapes came together as in a Cubist picture, a pattern without depth in a naturalistic sense. It was as if he saw them with the eye of a Braque. But as he looked this æsthetic view changed into "a

sacramental vision of reality...a world where everything shone with Inner Light and was infinite in its significance." He seemed to pass beyond himself and as a non-self to feel identified with the universality of the objects on which his gaze rested. The furniture was no longer a concept but a fact existing in nakedness.

In all this Mr. Huxley insists that he remained collected and fully conscious. He had with him his wife and the scientist who was conducting the experiment. A dictaphone also was taking down all he said. When he listened to its recordings afterwards, his words did not seem in any way confused. He does not say what his wife and the scientist looked like, but declares that he avoided meeting their glance and tried not to be too much aware of their presence. They stood for the world of self and time from which the drug had released him, the world, as was now clearly demonstrated, of illusory values and rigid concepts. When the scientist pressed him to analyse and report on what he was seeing, he longed to be left alone with Eternity. He was shown the reproduction of a self-portrait of Cézanne. His reaction was curious. The artist appeared like a small goblin man looking through a window with pretentious assurance. "Who on earth does he think he is?" the dictaphone recorded Mr. Huxley as saying. All human beings, he writes, had that look of pretension as if, seated in their consciousness of self (perhaps a biological necessity if they were to live in the world) they were independent of the divine Reality.

At this stage of his narrative Mr. Huxley becomes aware of a difficulty. Though he felt that he now knew the meaning of the bliss of contemplation and was profoundly exalted by the experience, it struck him that he could not have attained to the fullness of that state, since he seemed to feel no obligations towards the state of ordinary being. The great saint, he declares, is he "for whom Suchness and the world of contingencies are one, and for whose boundless compassion every one of those contingencies is an occasion not only for transfiguring insight, but also for the most practical charity." That, he concludes, is the limitation of the drug mescalin; it can give you a glimpse of the divine Reality but it cannot give you the longing to succour humanity which a full apprehension of the oneness of all things gives the saint who has attained to the highest understanding.

Here Mr. Huxley makes a distinction between the Quietist and the Bodhisattva, the passive and the active contemplative. In so doing he equates his experience by means of the drug with the experience of those who by worship and spiritual exercises have gained ac-

cess to the state of contemplation, but a contemplation unaccompanied by a will to active goodness. He found himself absorbed into a paradise and so content and satisfied that he had ceased to care about anyone else. He had discovered, he believed, the fact of illumination without appreciating the necessity of implementing it. Nevertheless, his claims for the drug go very far: it carried him into heaven, gave him sight of the ineffable; and it enabled him on his return to report what he had seen for the benefit of those who longed for such glad tidings.

Mr. Huxley now goes on to relate how he left his house for a stroll in the garden. "Though my body seemed to have dissociated itself almost completely from my mind ...I found myself able to get up ...and walk out with only a minimum of hesitation." The transfigured outer world continued all about him. One can imagine it might be alarming to behold a well-known scene like one's garden become so intensely beautiful that, like the peace of God, it passed understanding. And Mr. Huxley admits to a feeling of panic at this point. Face to face with the *Mysterium tremendum*, he had a sense of disintegrating under pressure of a reality greater than his mind could bear. His companion, the scientist, becoming aware of his terror, moved him on into the street, where he saw a large pale blue car and burst out laughing, so complacent the thing looked, so like man in its absurd self-satisfaction. They went for a drive, but the effect of the drug was beginning to wear off. Yet "the flowers in the gardens still trembled on the brink of being super-natural, the pepper trees and carobs along the side streets still manifestly belonged to some sacred grove." The wider views were as they normally would seem, but closer objects were more charged with mystery. An hour later and they were back at home. "I had returned to that reassuring but profoundly unsatisfactory state known as 'being in one's right mind.' "

Such are some of the salient points in Mr. Huxley's account of what happened when he took mescalin. As he is a man of immense cultivation and an accomplished writer, he has been better able to explain to us the effects of this extraordinary drug than have the physicians and psychologists who so far have published papers about it. Many other papers on the mescalin phenomena are in preparation. We shall no doubt hear a great deal more on the subject in the near future. But it is unlikely that a paper of so wide a sweep as *The Doors of Perception* will be published, though at least we shall be provided with a voluminous reportage.

It would be a mistake, I think,

to anticipate that the world, generally, discouraged though it is and sick at heart, will resort to the drug and through it seek a revelation. Some people may take it in a spirit of adventure, but the interpretation they will put on what they see may well be different from Mr. Huxley's. Many, particularly orthodox Christians, would find it repugnant to seek illumination that way. Yet there will surely be a few of Mr. Huxley's calibre who will make the essay. Their report on the experience will be of very great interest and if they declare it to have had for them the inestimable value which Mr. Huxley claims it had for him, it may be more widely sought.

MAURICE COLLIS

A NOTE ON THE ABOVE

Whatever may be the merits of mescalin, the potency of certain drugs for releasing the consciousness to a greater or lesser extent from its preoccupation with dense material substance has been recognized from a hoary antiquity. If Mr. Huxley's experience, described above by Mr. Maurice Collis, represents the top flight of the consciousness under the stumulus of mescalin, the latter can hardly stand comparison for the quality of its effect with *Soma*. *Soma* is mentioned in the *Avesta* as *Homa*. Perhaps the secret of the source of the sacred Soma-drink being now lost to the profane may explain the claim that mescalin changes "the quality of consciousness more profoundly than any other [narcotic] known to science."

The effect of *Soma* has been described as developing the clairvoyant faculty to the utmost and making a new man of the initiate. The latter naturally would not have been other than a man of almost superhuman purity of life. Otherwise access to the Spiritual Reality could hardly have been facilitated by extraneous aids.

Mr. Huxley seems to have taken at its face value the chemists' confident assurance of mescalin having, as Mr. Collis puts it, "no after-effects of a disagreeable or dangerous kind." As if the chemists could know any but the physical reactions or could assess the possible psychological repercussions of the experiment! There is a telltale word in the large dictionaries—"mescalism," defined as "addiction to mescal," a beverage prepared from mescalin, and if the drug is used with the same motive and in the same way as the other "escapes and gratifications" offered by various narcotics, it seems inevitable that it will follow the same pattern of harm.

His own studies in Eastern philosophy and metaphysics had prepared Mr. Huxley to be conscious

in retrospect of the moral limitation setting his partial experience apart from true spiritual realization, even though it aroused a *feeling* of beatitude, a sense of significance, even of identification as a non-self with the universality of the objects seen. He seems to have experienced a vivid intensification of the sense of sight and a blissful submergence into "a Not-Self simultaneously perceiving and being the Not-Self of the things around." This type of "depersonalization" may be more injurious than a mere temporary stepping aside from the arduous upward climb of progress.

Very different this "depersonalization" from the true self-identification with all, described in *The Voice of the Silence*, Madame H. P. Blavatsky's beautiful translation from a work in the Mahayana Buddhist tradition, the *Book of the Golden Precepts*. There it is said:—

> Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. . . .
>
> The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

Mr. Huxley recognized as not a good sign the anæsthetic effect of mescalin not only on compassion but also on the will to active goodness. One wonders, however, how many of his readers will at all correctly appreciate the implications of this limitation, which proves the experience to have been a psychic rather than a spiritual one, capable at best of producing an "illegitimate twice-born," so to say. Not all the expressiveness and beauty of Mr. Huxley's descriptions or the reasonableness of his approach can compensate for the lack of exact knowledge on his part about the subjective states of existence.

Ages ago the Indian psychologists charted the immense field of experience between the tangible world and the spiritual, the observations of trained Seers among their number having been checked and verified by the independent visions of others who had similarly extended the limits of their consciousness. Their findings were recorded only when so confirmed and have been partially reformulated by Madame Blavatsky in her restatement of the Wisdom-Religion under the name of Theosophy.

They have described a world on which "the doors of perception" can be forced to open without any special purity of life or unselfishness of purpose. That world, which interpenetrates but extends beyond the dense physical, has been called for convenience of designation the astral region, its matter being less dense than the physical, tenuous,

electrical and magnetic. In it pre-eminently the psychic faculties and forces have full play.

In an unsigned review in Madame Blavatsky's *Theosophist* for April 1882, the visions of the opium-eater and the frenzied drunkard were contrasted with true seership. The heightened consciousness induced by mescalin resembles the former at least in being artificially brought about, in so far violating nature. It is said in that review that the visions induced by opium and alcohol "are produced by the same abnormal disturbance that takes place in the brain of the *Seer*" but that —and this is significant—they "are ever exemplified by an entire absense of moral sentiment...whereas seership, if well regulated, is productive of both a keener appreciation of beauty and morality, and of the things hidden from the sight of the profane and the sceptic." "All the three states," it is added, "before yielding results, tend to paralyze, for the time being, the functions of the physical brain, during which period, those far keener perceptions of the so-called 'spiritual' mind, come into play." What Mr. Huxley describes as experienced by him under the influence of mescalin seems to have been a waking somnambulic experience, psycho-physiological or astro-physical, in which the physical consciousness and senses were partially entranced.

The Hermetic philosophers called that plane of psychic experiences, which is the astral world, "the Astral Light," perhaps because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. The term, however, falls far short of describing its many qualities and functions. Without this and the human astral body which is of its substance the phenomena not only of clairvoyance but also of clairaudience, telepathy, telekinesis and various other yogic phenomena, mesmerism and hypnotism can never be correctly understood.

The astral body of man, it is explained, interpenetrates the physical, which it preceded in both anthropogenetic and embryological development, has its own organs of sense which are the real ones, those in the physical body being but the mechanical outer instruments for making the connection between the inner organs and the outer world of physical matter. For the average man at the present stage of human development, the astral organs of sense normally act in conjunction with the physical ones. Nevertheless it is possible, however undesirable at this stage, for the astral senses to act separately from their physical counterparts and for one to begin to duplicate one's powers while still using the bodily organs on their own plane. The phenomena connected with super-physical aware-

ness cannot be understood without the concept of the inner man as a complete being able to act with or without co-ordination with the physical.

One of the functions of the universally diffused and highly ethereal Astral Light is to serve as the "tablet of the unseen universe." Upon it are recorded all images, mental as well as physical, and from it these are reflected back upon the earth.

While the Astral Light is only the dregs, so to say, or the lowest layer, next to our Earth, of the Akasa, the Universal Ideation, it is yet the radiation of the latter and the mediator between it and man's thought faculties. The glimpses caught in the Astral Light, however, will be partial, their quality depending in great part on the man's thoughts, motives and development. And always many other things will be as really present there as those he sees. And the terrestrial emanations include black and disfigured reflections of the earth's memories that for the untrained interpose a dense fog between the physical world and the radiant field of the eternal truths. Add to this that to this astral region are consigned by ancient tradition, besides non-self-conscious elementals or nature forces, the disintegrating astral corpses of departed souls and even conscious disembodied entities divorced from Spirit and powerful for evil, and it will be evident how undesirable are practices which enable one to force one's way into dangers with which one is not prepared to cope. The sense of terror experienced by Mr. Huxley when for a brief period he trembled for his reason may not have been quite fancifully based.

Mr. W. Q. Judge has written in an article entitled "Astral Intoxication":—

> The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

Again he has written under the caption "Seership":—

> The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and the ordinary sensualist is,

that the first indulges both his astral and physical senses to excess, while the latter his physical senses only.

The substance of the astral region is plastic in its immediate response to thought, imagination and feeling, and thus the forms and perceptions on that plane are far more difficult to interpret truly than those of the physical world, while the nature of the energies of the former charges those perceptions with a characteristic intensity that may be cosmic but not spiritual. Some experiences there may seem beautiful, as others may seem fantastic, evil, horrible, but even the beauty is not that of the Spirit. There is only one door that leads to That—that of the strait and narrow way. But there are many doors that lead to the psychic—religious visions, often induced by severe mortifications, certain yogic practices, drugs, alcohol, mediumship, insanity, certain types of disease, acute nervous exhaustion, and so on. But there is "under every flower a serpent coiled."

The "doors of perception" will open naturally when one's mental and moral development have made it safe for them to do so. Meanwhile against its always illusionary and often fearful sights and sounds the man without knowledge and perfect purity of heart has only one protection: the boundless charity of love.

A STUDENT OF THEOSOPHY

NOT FABLES, BUT SCIENCE

During April 8th to 16th, 1953, the late Shri Mohendranath Dutt delivered a series of lectures (it is not stated where) and these have been published in book form as *New Asia* (Mohendra Publishing Committee, Calcutta.) Shri Dutt has dealt with important topics such as culture, civilization, reform, education, industry, etc.

In the lectures "New Asia and her Civilization" and "University and Training" Shri Dutt points out with examples that as a result of his travels he has noticed that nations forget their glorious pasts. Hence he wants Asian children to be taught past history and be given a comparative knowledge of different countries. He wants children to have an industrial, practical, scientific education. He continues that "stories . . . and fables" as well as "theology" should be eschewed. "Sport and health-giving exercise" should be replaced by "military training."

It is impossible to accept or advise such a policy. Why should children be deprived of imaginative ideals and healthy pursuits? What will they do with "chemistry and electricity" and "military training" if the best in their characters is not properly fostered and if they do not know of the high and finer things of life? How will they "emulate their glorious ancestors" without knowledge of them?

BOW DOWN TO WOOD AND STONE

[**Miss Elizabeth Cross** considers the human weakness for possessions and idolatry which evolves unhappiness and suffering. The Buddhistic injunction to the practitioner of the higher life is: "The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear;" Shankara also says: "As a child, free from hunger and bodily pain, rejoices in his play, so the sage delights, happy, free from "my" and "I"."—ED.]

When I was very young I remember singing a smug hymn about the heathen in his blindness, and this went on to say that the heathen "bows down to wood and stone." (I used to think it said "wooden stone" and I presumed that this had some magic property and felt every sympathy with the heathen, being much interested in magic at the time.) Later on I realized what it was all about; still later I noticed how very common this heathen propensity was in most of my neighbours.

Practically everyone I have known "bows down to wood and stone"—or if not exactly wood then plastic and aluminium and Georgian silver and mink marmot. The greatest sympathy my mother received after my father's death was on the occasion when she moved out of the family house into a very small bungalow. The neighbours, very normally, felt that she would miss her oil-paintings and tiger skin rug and silk curtains vastly more than the pleasant man she had chosen to marry. "Your lovely things!" they kept on mourning, and went eagerly to the auction sale to see how much the treasures would fetch. They were terribly shocked when Mother assured them that she didn't care at all—it only meant less to dust, and that anyway we had kept the comfortable beds and three good chairs to sit on. They were even more shocked when she pointed out that no one can sit on more than one chair at a time.

Since then I have noticed, more closely, how deeply attached people let themselves become to their possessions. Not only do they love and cling to the beautiful things, such as an embroidered cloth or a jade ornament—not only do they love things that may be valuable and so help them if they are in need—they just love any old thing that they happen to own. These things may not be hallowed by happy memories either—often quite the contrary; as in a woman I know well who clings to a houseful of quite hideous, cheap furniture where she has been unhappy for years. She dislikes her husband intensely, she has a kindly daughter with whom she could go and live, but no, she will stay because the furniture is actually *hers*. She bought most of it, gradually, and if she left she would have to leave the furniture behind,

as there is no room for it in her daughter's house. No arguments prevail, she won't sell it, she just stays and worships it in animosity.

Another woman slaves all day in a large, cold and uncomfortable house which she and her husband cannot afford to heat properly. They can't move to a smaller and more convenient house, more in keeping with their present income, because the furniture is too big to fit in anywhere else. Another acquaintance of mine has been forced to live in a small house but she has brought her precious furniture with her. It hits the ceiling, it looks quite ridiculous, but somehow it has been pushed in. There is no room to live in comfort, not space enough for a mouse let alone a visitor—still, the large furniture does show you how she has come down in the world.

Quite often we read of lives lost because some poor soul has dashed back into a burning building to save, not a child or even a beloved pet animal, but some article of furniture! During the disastrous floods lives were lost because people didn't leave in time, they didn't want to lose their house-hold goods. At the moment of writing there is an old lady still living in a house not far from here with the sea pounding at her back door. One night the waves will come over and if she *is* rescued it will be at the risk of some one's life. She just says "no," to all offers of other homes—it is *her* house, and *her* goods, and she means to stay with them.

It would not be very difficult, I think, to help people to grow up without this exaggerated worship of possessions. The children I teach have their own small toys and treasures, and they often value the things they have made. But just as often they join together in making some communal toy, such as a puppet theatre or a Greengrocer's shop, so that they can all play and enjoy it together. Often when they learn to make something they will make several of the articles and give them away to their friends or little sisters and brothers. They also have a very large number of school toys and games, many interesting kinds of apparatus for learning reading and numbers. All these things have to be shared, and they do share them sensibly and kindly, taking turns and passing things on to one another. They learn, also, that they outgrow things. Sooner or later some games or counting apparatus are too easy for them so they take them to the next younger class and in their turn get things from some older children. In this way they see that material objects are to be used and enjoyed, to be looked at, if they are beautiful (we have a constantly changing selection of all sorts of pictures on our walls) and then to be given away or exchanged with others. We try to avoid any encouragement of possessiveness or of competition. No one is encouraged to collect many things and very few of the children seem to want to do this.

Often they will come, in Autumn, with chestnuts or acorns, to plant or to use in our toy shops for weighing, and they may say "Look, I have 25, that's more than Mary." But as no adult praises this beyond saying, "How kind, we shall be pleased to use them" there is no feeling that there is something valuable in merely possessing. So in all school activity there is praise for *doing* and for *helping*, but no emphasis is put on marks or on excelling others. The aim for everyone is to have "Good" written by the side of their name for some activity, and the class values itself as a whole.

It may well be that the true answer to the problem of the worship of material things is simply the need for creative activity. Perhaps you have heard the tale of an old man who was a famous builder of farm wagons. When he came to make his will his lawyer was surprised to find how little money he had to leave. "Why Jim," he said, "You don't appear to have made much money in all your long lifetime." "No," said the old man, "that I never did. But I tell you what, I made a powerful lot of fine wagons!"

ELIZABETH CROSS.

EAST AND WEST

Humanism and Education in East and West, recently published in Unesco's "Unity and Diversity of Cultures" Series, reports the International Round Table Discussion on "The Concept of Man and the Philosophy of Education in East and West." It summarizes the discussions at that Round Table, organized by Unesco and held in New Delhi from December 13th to 20th, 1951, and presents the general conclusions and recommendations, the essays written by the participants and the addresses of Maulana Abul Kalam Azad, Dr. S. Radhakrishnan and Shri Jawaharlal Nehru. The written observations transmitted through the respective National Commissions were made available to the Delegates and many of their points were covered, but they are not included in the volume.

There was broad agreement on the difference between East and West being over-emphasized in popular thought. Wars are not traceable to differences of civilization such as those between East and West, but to uncivilized and fanatical minorities within a single civilization.

Two of the significant recommendations were for the closer association of the teaching of science at all stages with that of philosophy and for the production of books for schools and universities in East and West giving an account of the teaching of the "Prophets" and leaders of religious and philosophical thought.

Maulana Azad stressed in his address man's intrinsic spirituality, whether expressed in Vedanta or Sufism; Prof. G. P. Malalasekara of Ceylon affirmed the limitless potentialities of man, the seeds of perfection being in each and none being beyond redemption; and M. André Rousseax pleaded for united effort by the leaders of thought to reach together the spiritual bases where the common truths merge. Dr. S. Radhakrishnan stressed charity as the quality men needed most, concluding on the note of assurance that "the spirit of man will prevail, the spirit capable of understanding, endurance and compassion."

THE WORLD'S NEED FOR A TRUE SCIENCE OF MAN

[**Mr. Charles J. Seymour** is the author of *The White Light* and other books on psychical research and on economics and commercial law. He believes that " conditions are now such as to prepare the way for a spiritual revival," and explains here that in spite of the recent advances made in psychology and allied branches of modern science the West needs " a true Science of Man." The spiritual leaders of mankind have always proclaimed this need and have given the basic principles underlying such a Science.—Ed.]

For years I have been a worker in the field of psychical research and an interested observer of the activities and findings of the practitioners in psychology, *viz.*, members of the various schools of psychoanalysis, psychiatrists and psychotherapists.

It has seemed to me that the investigators in psychism and the practitioners in psychology have a good deal to offer one another, and that consequently there should be a closer *liaison* between them. I have urged and on occasion sought such closer contact, so have psychical researchers better known than myself; but the psychologists seem, by and large, to look rather askance at our advances. The reason is fairly evident. Western psychology, being largely an outcrop from natural science, is viewed more or less as a special branch of physiology; while the psychical researcher is liable to take flight from the more or less reasonably calculable datum line of physical-organism functioning and begin to talk disconcertingly about the possible operation of forces extraneous to the organism, *e.g.*, about the action of discarnate entities, or "spirits."

But to whatever conclusions he may have come as to whether there are discarnate spirits or not and whether, if there are, they can and do on occasion manifest through the incarnate, the experienced psychical researcher has come up against many facets of the "medium's" or the "sensitive's" apparently indubitable "own psychology," which, I feel, it would well repay the psychologist to discuss with him. Through the close attention he has been required to give to those facets, the psychical researcher will, I think, have reached some recesses and depths in human psychology which are not touched by the psychologist who has confined himself to "normal" subjects. Lacking this interchange, psychologists in the main, tend to regard "the psychic sense" as merely a term for a hyperæsthetic condition referable to some latent neurosis or psy-

chosis.

Because of this, psychology, I feel, will never light upon a really satisfying technique in the treatment of nervous and mental disorders. Again and again it will find features in a given case that elude all its probing. And, conversely, I would freely recognize that the psychical researcher who is out of touch with the psychologist's findings is also at a disadvantage in his own field, in evaluating many of the sensitive's registrations and manifestations. Certainly for practical purposes the two fields can be kept separate. The actual dividing line will one day be defined and plotted; but the line winds so obscurely in and out through the conscious and the subconscious mind that the determined specialist who sees no need for a synthesis is sure to start pegging out claims in his neighbour's territory while lacking the proper tools for turning its soil and without being aware that he has stepped over any boundary. It seems probable that many problems which vex both sciences would prove less stubborn if their mutually complementary character were realized.

Is there any common ground where the two sets of practitioners could meet and gain perhaps more insight into the nature of the other's terrain? I will try to answer that question:

Both classes of workers are, (professionally, at least)[1] more numerous and active in the West than in the East. And the West has made little progress toward discovering the true nature of man. Its failure in that respect results from a phase of blindness (I speak, of course, as a Westerner myself), induced by the dazzling achievements of physical science. Our triumphs over the forces of nature have been so many and so remarkable that we have been prepared to worship, almost, at the shrine of Science. For generations our environment has presented us with almost no argument on why we should not. The phenomenon is less one of mass thinking than of being in a "given" mass mentality; from the outset we have moved along the groove of the scientific method, scarcely asking whether any other line has an attainable terminus. True, there is religion. But for far too many in our present Western civilization religion has been either something which affects or should affect one's conduct; or something to be considered within the framework of science; or something which those "given" mental processes assure one is a survival from "the twilight days of credulity and superstition." Many a Westerner is unaware that any claim is made

[1] By this I mean that some one who does not call himself a "psychologist" may, nevertheless, be actually a better psychologist than a professing and practising psychologist; and such persons, with natural insight are, I am persuaded, often to be found in the East.

that religion can help with the understanding of man. For him religion applies to the transcendental: it has to do with God.

If the impact of physical science has had the effect described, evidently the psychical researchers and the psychologists will have to withdraw from it to seek a "common ground." Unquestionably some progress in *comprehending* the constitution of man is a prerequisite for that and Western science fails to give that comprehension. Alexis Carrel wrote a book to prove this failure. He showed how each specialized branch of science makes its subtraction from man, the totality. This isolating of particular aspects is essential for practical purposes but conceals from the scientists their having made a subtraction, and each group (in practice, at least) regards its segregated part as the whole. This piecemeal method, avers Carrel, is the prime cause of civilization's confusion. Man is seen to be sick of a mortal malady; each group compounds a different remedy and the medicine so far seems to have made him worse! On several counts, Carrel's is a great book. But it provides no real pointer as to the direction in which we should look for a picture of the entire human being. An author who felt that his enquiry had brought him the knowledge of what man is would not have called his work: *Man, the Unknown.* The bits from each science that he puts together may present us with *homo incipiens* but certainly not with *homo sapiens.* The resultant man "goes," but only as a piece of mechanism. The marvels of consciousness, the complexity of man's psyche, are not fully explored, much less "explained" by any of the sciences, including psychology, or by all put together. The complete living man has eluded all the search-parties.

It seems plain, therefore, that to initiate a true Science of Man some new elements must be imported into this closed circle of the sciences. In recent years I have become convinced that the Vedanta philosophy contains the needed elements; and that they offer the psychologist inducement to deepen his investigation until he establishes contact with the metaphysical; and offer the psychical researcher opportunity to enlarge his concept of man so that he will be better able to evaluate psychic phenomena. The Vedanta leaves no aspects of man's nature, needs or activities out of account. The most important and widely influential of the Indian philosophies, it is a religion also; and although the outcome of a "free and bold attempt to find out the truth without any thought of a system," this body of teachings discloses awareness of the value of the scientific method, and achieves "an amazing accuracy," especially in psychology, as Jung has pointed out.

Associated with the teachings, however, are certain doctrines generally found difficult of acceptance in the West. One is the conception of the Self, and another that of *Maya*. Here is a typical Western comment from a London paper's review of a well-known book.[2] :—

> The Hindu concentration on self-development for the sole purpose of release from self is alien to the Western, and to the highly-constructive Jewish, minds for both of which thought is sterile if not expressing itself in humanly useful action.

To this, I think, the Vedantin would reply that what constitutes "humanly useful action" is one of the vital issues of the Vedanta. The West for years has been largely consecrated to action. If, however, the acts performed only improve material conditions and such improvement does not really promote man's happiness, real security and true knowledge—then to refrain from such action may be true "action." Action breeds action; and if the first steps are faulty those which follow from them cannot be sound. Much of the olden-time "inaction" of the East has been of this nature: an abstention—not negatively, but with a constructive purpose—from activities in apparent disregard of ultimate and true values, if not motivated by false ones. Further the "self" from which release is sought is that self of imperfect knowledge that accepts a mistaken view of what constitutes "useful action."

The West has been primarily concerned with man as he manifests through his body, his mind and his emotions, a provisional being, not the whole or real man. The East teaches of a transcendental Self, to be known by intuition or direct apprehension: it alone is capable of knowing the real and, therefore, of acting "usefully." Analyze this "I," urges the East; try to find out its real nature and to gain a "true inwardness." Shankara, the principal Vedantin scholiast, assures us that there is nothing higher than that fully integrated Self which cannot be denied, being "the essential nature of him who denies it." Know thyself, says the Vedanta; that Self, it adds, is the universal Self, thine own true self.

With regard to *Maya*, a popular assumption in the West is that the Hindu philosopher declares that the world of nature and of the senses is "all illusion," a vain shadow-show; consequently, that he concedes no reality to life, despises the vital emotions and satisfactions, and can offer no inspiring motives for effort. I have found little in Hindu thought to support such a view. The world, declares Kirtikar[3] is "not an

[2] *The Wisdom of China and India.* Edited by LIN YUTANG. (Random House, New York. 1942)

[3] VASUDEVA J. KIRTIKAR : *Studies in Vedanta.*

illusory nothing...it is a phenomenal something having for its substratum the Eternal Absolute." The teaching is that the world is a complete reality for all practical purposes, but in the spiritual and transcendental sense it is all spirit and not what it appears to be. Empirical truth is not deceptive, but only relative. The doctrine of *Maya* refuses recognition to Nature only as an eternal, independent reality. Urquhart thus summarizes the position he believes Shankara aimed at: "What is actual is certainly not independent existence. Yet it has existence and is unreal only if we mistakenly ascribe independence to it." [4]

Vedanta does not advocate a world-negating attitude. Philosophy is not to be separated from life. It emphasizes that truth must not be sought through speculations or intellectual debates, but through practical life. "The Eastern thinkers are emphatic that we must pass through normal life consciously, with knowledge, working out its values, and accepting its enjoyments."[5] Detachment of the spirit, and not renunciation of the world, is what is demanded.

In its attempts to assess man, the West has relied too much upon the senses and the intellect, but believing with Bergson that "the intellect is characterized by natural inability to comprehend life," the East has sought knowledge spiritually and intuitively. The intellect, however, is not contemned. Thought has still to be used to overcome the limitations set up by its own movement. As we learn to go beyond the mind we begin to learn how to replace merely factual knowledge by wisdom which rests upon a sensing of relations beneath the surface of things.

The Indian philosopher does not neglect pure reasoning in his attempt to arrive at the truth, but believes the intellect can take him only a certain distance, and that in order to go further, other faculties must be developed.[6]

Through intuition, the intellect is sublimated, not destroyed. As Shankara puts it: "The intellect does not come to a point at which it has to give away all that it has gained and proceed nakedly on another path."

It would seem that intuition, of the order which the long line of students and exponents of the Upanishads have sought to develop, is a tool as effective and scientific as the rationalizing faculty, therefore entirely practical in its character; and that it is this tool which is needed in the West for the fashioning of a true Science of Man. We need a Science which will help us

[4] W. S. URQUHART: *The Vedanta and Modern Thought.*
[5] S. RADHAKRISHNAN: *Eastern Religions and Western Thought.*
[6] KENNETH WALKER: *Diagnosis of Man.*

regain our lost hold on the primal verities, point the way to mastery of the sciences that will advance man's true welfare and deter men from becoming (as now there is a grave risk that they may become) agents of global destruction.

CHARLES J. SEYMOUR

MOTHERS AND TEACHERS

A Seminar on parent-child relationships was held on May 13th at the Indian Institute of Culture, Basavangudi, Bangalore, under the Chairmanship of Miss M. E. Robinson and with the participation of the 15 mothers who, since December 1953, had been attending a weekly parent-child study meeting at her Home School under the guidance of Mrs. V. Kennedy, who also spoke at the Institute meeting.

In her thoughtful contribution to the Seminar Shrimati Lalita Subbaratnam said that the course had thrown light on how alike children were, in spite of their individual characteristics and reactions, and how alike the parents also were in their hopes and fears.

Especially it had opened her eyes to the value of the old Indian rhymes and lullabies, the wonderful stories of great men and women and Gods and of the endearing pranks of the child Krishna; the numerous festivals with various sweets and fruits; the simple games played with hands and fingers and cowrie shells; and the simple remedies which did not frighten the children. These had fallen into disfavour, having come to be treated as superstition or meaningless customs. Meanwhile incapacity to control children had grown with ignorance, indifference and lack of understanding of their wants and how to divert them and play with them. "Viewed in this new light of the West," she said, "I feel that our methods had some meaning and it is up to us now to brush away the dust and find the true metal."

Blind imitation of Westerners, she recognized, would be a foolish mistake. "We can imbibe from them what is best suited to our conditions and ways of life and so shape our lives as to keep up our inherent culture and create an environment and an atmosphere both in the house and outside which will be most conducive to the happy, healthy growth of a child, not only physically, but mentally, morally and spiritually too."

The best that parents could do, she said, was to teach them intellectual knowledge or head learning; they could not teach soul wisdom. Children had to learn, by their own efforts, "self-discipline, self-control, toleration and compassion and a spirit of give and take and, last but not least, a respect and veneration for elders and such higher things in life as make life worth living." It was the parents' responsibility to mend their ways of thinking, speaking and living and to lead a life which did not seem a contradiction to the child. And she added: "What we profess we must actually be. If we want them to be truthful, respectful, tolerant, compassionate and peace-loving, if we want them to grow up as good citizens of India, nay, of the whole world, and not as belonging to a particular class or caste or country, then it is up to us to lead such a life and set the example."

NEW BOOKS AND OLD

KNOWING THE MIND AND SEEING THE REALITY*

Those who have found in *The Tibetan Book of the Dead, Tibetan Yoga and Secret Doctrines*, and *Tibet's Great Yogī Milarepa*, inspiring glimpses of that Wisdom whereof another tradition says that its price is above rubies, will certainly welcome the addition of a fourth volume to Dr. Evans-Wentz's Tibetan Series. Even more richly varied in content than its predecessors, *The Tibetan Book of the Great Liberation* comprises five main sections: "Psychological Commentary" by C. G. Jung; "General Introduction" by the editor; "An Epitome of the Life and Teachings of Tibet's Great *Guru* Padma-Sambhava;" an English rendering of "The [Yoga of] Knowing the Mind, the Seeing of Reality, called Self-Liberation"; and an English rendering of "The Last Testamentary Teachings of the *Guru* Phadampa Sangay." Confronted by the necessity of tackling such a mass of material, much of which must appear not only unfamiliar but bafflingly strange to the modern mentality, most readers will no doubt feel inclined to follow the method adopted by the reviewer and start with the "General Introduction."

This, like the introductions to previous volumes in the series, is divided into a number of sections which lead the reader step by step into the very heart of the teachings set forth in the book. Not unnaturally, the longest and, in the opinion of the editor himself, the most important section is that on "Good and Evil," for the life of Padma-Sambhava, as tradition represents it to have been, is replete with incidents which challenge in the most violent way the ethical codes and conventions which nowadays obtain, or to which lip service is paid, in most parts of the world. Concerning Tantric Buddhism, with which the next section deals, Dr. Evans-Wentz wisely remarks that it is "as yet too little investigated to make possible, at this time, incontrovertible or exhaustive statements concerning its origin, which, however, seems to have been exceedingly complex." He therefore devotes most of the section to a description of Tantricism which, though of use to the general reader, adds nothing to the knowledge of a student of Buddhism.

We are told that the original text from which the Epitome of Padma-Sambhava's Biography has been made comprises 794 large pages. The Epitome itself comprises less than one hundred pages, including annotations; but the marvels and miracles contained even in this short abridgment would be enough to set up in business several dozen ordinary wonder-workers. As a friend of the reviewer's wrote in a recent letter: "From the various books which are ascribed to Padma-Sambhava I get a vastly different impression of him, namely, of a very sane and profound thinker, a great saint, and a

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* *The Tibetan Book of the Great Liberation or the Method of Realizing Nirvāṇa Through Knowing the Mind*; Preceded by an Epitome of Padma-Sambhava's Biography and followed by *Guru* Phadampa Sangay's Teachings. According to English Renderings by Sardar Bahādur S. W. Laden La, C.B.E., F.R.G.S. and by the Lāmas Karma Sumdhon Paul, Lobzang Mingyur Dorje, and Kazi Dawa-Samdup. Introductions, Annotations and Editing by W. Y. Evans-Wentz, M.A., D.LITT., D.SC. With Psychological Commentary by Dr. C. G. Jung. (Geoffrey Cumberlege, Oxford University Press, London. lxiv + 261 pp. 1954. 42*s*.)

powerful personality, who impressed the people around him so deeply that in their urge to convey his greatness to posterity, they had to take resort to the superhuman and to the miraculous." While the present Epitome is of very great anthropological interest, one cannot help regretting that it was not possible for the first comprehensive account in English of the great Guru's career to have presented him in a more balanced and, we think, in a truer way as a thinker and saint rather than as a "Culture Hero" and thaumaturgist. Though the text translated in the next section does enable us to gain a more complete picture of his personality, those who have been fascinated by the spiritual authenticity of the Life of Milarepa will, we are afraid, be deeply disappointed by the Epitome of Padma-Sambhava's Biography.

Even in its English dress "The [Yoga of] Knowing the Mind, the Seeing of Reality, called Self-Liberation" is beyond all praise, and the only comment we shall offer is that it is another reminder to the Western world of the untold hidden riches of Tibetan Buddhist literature. Dr. Jung's "Psychological Commentary" on this text is further evidence of the extraordinary breadth of mind of this great psychologist and of his sympathetic insight into the spiritual life of the East. Here, however, is no hasty assimilation of radically divergent points of view, no superficial smoothing over of genuine difficulties, and though one may question whether the Buddhist attitude is in reality so onesidedly introverted as Dr. Jung seems to think, few will disagree with him when he says:—

> If we snatch these things [spiritual methods] directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough without having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace.

Much more controversial is his identification of the One Mind of the text with the Unconscious of modern psychology. The crux of the difficulty seems to be whether consciousness can exist without an ego. Dr. Jung thinks not. According to him, mental states "lose their consciousness to exactly the same degree that they transcend consciousness." The Wisdom of the East thinks otherwise: the One Mind is consciousness devoid of ego. Perhaps the difficulty to some extent resolves itself into one of terminology. What do we mean, for instance, by consciousness? At any rate, that the illustrious psychologist is not without misgivings about the position he has adopted is indicated by the fact that, towards the end of his Commentary, he remarks:—

> It is a curious paradox that the approach to a region which seems to us the way into utter darkness should yield the light of illumination as its fruit.

On the whole the Psychological Commentary is a brilliant suggestive and spiritually stimulating piece of work which should go a long way towards creating in the West an understanding of the mental and spiritual attitudes of the East.

The concluding section of the book consists of "The Last Testamentary Teachings of the *Guru* Phadampa Sangay" to the people of Tingri in Tibet. Couched in simple language and aphoristic style, these teachings are of great practical help to all followers of the Path.

Though the editor's elaborate annotations are often extremely valuable, one cannot help feeling that some of his assimilations of Buddhist and Hindu teachings are superficial. His identification of the Atman, which Ramana Maharshi proposes as the subject of spiritual investigation, with the One Mind would certainly not be acceptable to the Gurus of Tibet, either past or present, or, for the matter of that, to the spiritual masters of any Buddhist land.

Produced in the same sumptuous manner as its predecessors, *The Tibetan Book of the Great Liberation* is an accession of outstanding value to that small collection of translated texts wherefrom the peoples of the West are beginning to learn something of that spiritual wisdom of which tradition has always represented the East as being the custodian. The gratitude of all students of Buddhism is due to those who have helped to make possible this exceptionally important publication.

BHIKSHU SANGHARAKSHITA

INDIAN WOMANHOOD*

This sumptuous volume is a symposium compiled in honour of the first Birth Centenary of Shrī Sāradā Devī known to her devotees as the "Holy Mother," the consort of Shrī Rāmakrishna, who became a true disciple of her husband and who is described as having attained to such a degree of spiritual realization that after the passing away of Shrī Rāmakrishna, "she became the unseen guiding force behind the Rāmakrishna movement and for nearly 34 years ministered to the spiritual needs of thousands of sincere seekers after God." This book deals with:—

> Indian womanhood, its position in Indian life and society through the ages, as well as the biographical sketches and contributions of great Indian women who made their marks in different spheres of activities and different periods of Indian history.

It closes with a study of the life and work of Shrī Sāradā Devī, to whose memory it was compiled; in the words of Dr. Radhakrishnan, who has furnished an Introduction, it "is a worthy memorial."

It is impossible in the course of a brief review to do justice to the contents of a work so packed with information. The 24 chapters of the book fall into two parts, Part I providing a general survey of the ideal and position of women in domestic and social life in ancient and modern times, the education of women in ancient India and the evolution of Mother Worship in India. The remaining 19 chapters, comprising Part II, fall into five sections dealing with women in Sanskrit literature; Buddhism and Jainism; the classical period (400 B.C. to 1200 A.D.), the mediæval (1201 to 1800 A.D.) and the modern periods, respectively. The inclusion of names derived from literary and even legendary sources has been justified on the very valid ground that while little is known of the actual lives of the great women of India (as indeed of the great men also), the former

> have inspired the thoughts and ideals of our women and shaped their lives for untold centuries, and may be said to have been more real, more living, and more vital than any actual women could be.

In the very first article, however, Professor Majumdar recognizes that this is a phase which is fast passing away, giving place to modern ideals and aspirations. This position is also endorsed by Professor Altekar in the next paper, dealing with social life. He is not quite happy about the past and concludes by saying:—

> It may be confidently hoped that her [woman's] position both in the family and social life will soon become fairly satisfactory.

It is significant to note that a woman contributor, Mrs. Roma Chaudhuri, writing on "Women's Education in Ancient India" draws a brighter picture:—

> Thus the zenith of education and learning, reached by India at the very dawn of human civilization—which, however, by no means marks the dawn of her culture, but

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* *Great Women of India.* Edited by SWAMI MADHAVANANDA and R. C. MAJUMDAR. (Advaita Ashrama, Almora. 551 pp. 1953. Rs. 20/-)

rather the meridian—has been maintained, in some form or other, all through the ages. . . . The heart of India has always accepted this, [high estimation of the rôle of woman] whatever may be her outer, easily misrepresented, occasional dealings.

Three other interesting articles have been contributed by women: Mrs. Lila Majumdar on "The Position of Women in Modern India"; Miss Suniti Bala Gupta on "Women Characters in the Stories of the Mahabharata"; and Mrs. Kamalabai Deshpande on "Great Hindu Women in Maharashtra." It is a pity that out of a total of 28 contributors on this subject, only four should be women. But perhaps it is evidence for Professor Altekar's view expressed at the close of his paper: "It is heartening to note that men in modern Hindu society are even more determined than women to bring about this change" in the status of women. Although the book as a whole is more concerned with Hindu, Buddhist and Jain ideals and personages, there is a chapter on the great Muslim women of India also, from the pen of Prof. Mohammad Wahid Mirza.

Even a cursory glance at the contents discloses a certain inadequacy of perspective, which, however, was perhaps inevitable owing to the paucity of factual material. The title "Great Women of India" would naturally lead one to expect that the background of the book would be mainly historical. But that is not the case. As against 156 pages devoted to characters drawn from literature and legend, barely 109 cover a period of over two millenniums extending from 400 B.C. to 1800 A.D. The 19th century gets only 19 pages and the seven names included are apparently selected at random: Ranis Gauri Parvati Bai of Travancore, Lakshmi Bai of Jhansi and the late Regent of Mysore; Miss Toru Dutt, Pandita Ramabai, Swarnakumari Devi and Sarojini Naidu. The remaining 125 pages deal with the "Holy Mother" and some women disciples of Shrī Rāmakrishna. It would thus appear that the treatment of the historical aspect is unequal and scrappy.

Reference must also be made to the somewhat apologetic attitude taken by contributors to the "General Survey" (Part I). They seem uneasily conscious that the old ideals of Hindu womanhood, centring round *pātivratya* are doomed and that the future will inevitably bring about an orientation of women altogether different from that of the "great women of India" from Sītā to Sāradā Devī, to whose life and ideals the volume is dedicated. After allowing for all this, the fact remains that this compilation makes interesting reading and will be useful as a work of reference. The numerous illustrations and a comprehensive index add to its value.

K. GURU DUTT

Berkeley. By G. J. WARNOCK. (A Pelican Book, Penguin Books, Ltd., London. 252 pp. 1953. 2*s*.)

Mr. Warnock's monograph on George Berkeley (1685-1753), Bishop of Cloyne, is a welcome contribution to the existing literature on the much-admired and much-abused British philosopher. It provides a neat and penetrating account of the philosophy of Berkeley, with due emphasis on its epistemological foundations. The author brings out with clarity and unbiassed interest the fuller implications of the epistemological issues introduced by Berkeley, though as he rightly points out, the "persistent tendency to oppose strange metaphysical claims with no less metaphysical counter-assertion" prevailed at the cost of "his fidelity to Common Sense." Thus, right from the theory of vision, the author proceeds critically through each salient step to Berkeley's scheme of "spirits" and "ideas." The chapters on language and "Science and Mathematics," appropriately placed within the survey, have added to the worth of the ac-

count. The reference to Berkeley's original works and to the events of his life have made the volume all the more authentic and interesting.

In attempting to connect Berkeley with contemporary thought,—phenomenalism, in particular, has been brought under consideration (the exact brand of phenomenalism would better have been mentioned), and some other schools might have been relevantly referred to, by way of comparison and contrast. The work, with its marked originality, will no doubt bring a closer and clearer understanding of Berkeley to the modern mind.

DEVABRATA SINHA

The Opening of the Eyes. By OLAF STAPLEDON. Edited by AGNES Z. STAPLEDON. With a Preface by E. V. RIEU. (Methuen and Co., Ltd., London. 97 pp. 1954. 7*s*. 6*d*.)

In this century of science, the philosopher devoted to the search for truth, unless it be confined to some narrow technical field, seldom gets his due. Olaf Stapledon was one such, who all his life preferred the inner and wider vision to the outer and narrower.

His posthumous volume *The Opening of the Eyes* seems to us to justify his approach. Though brief and unfinished, it is deeper and far more complete than the encyclopædias of the soul issued from time to time in expensive editions by various optimistic religions. Stapledon's book bears the stamp of integrity and is free from the wish to convert.

He faces all the problems of a man who, having experienced moments of illumination, is lost when the things of the world again pass over him like a sea. How to reconcile the eternal with the temporal, the light with the dark? In a series of short chapters, some of the more poetical bearing a fleeting resemblance in style to Tagore's *Gitanjali*, he deals with this situation in a personal record which reads like a spiritual log-book. It is a remarkable and intimate revelation, moving to those who share it, and, one hopes, provocative of thought in those who do not.

Stapledon was never a man whose heart was quickened by the teachings of the Christian Church. His comments on this, however, are humble and scrupulously fair. The way of renunciation, which is supposed to be the traditional way of the East, while tempting to him, he also considers false. He finds out that "If you forswear the flesh, you will be poisoned by the festering hungers of the flesh." The pit into which he has fallen is what he describes as the "vulgar itch for spiritual superiority."

Rejecting both human evolution and revolution as solutions to "the cosmical terror," he sees in the end that the only way to live is to become more capable of right response to the world. Think charitably of others, since they too are the slaves of their impulses. If maltreated by others, do not nurse grievances, or desire vengeance. Above all, do not imagine yourself spiritually superior, for if there are snares in worldliness, there are subtler snares in other-worldliness.

Stapledon died in 1950, leaving his manuscript unfinished, and its publication is largely due to the devotion of his wife. It is, of course, impossible to deal here with all the conflicts and sufferings which the author unflinchingly uncovers in his book. Every page is manifestly honest, probably the more so for being unrevised.

DENNIS GRAY STOLL

Christianity and the New Situation. By E. G. LEE. (George Allen and Unwin, Ltd., London. 157 pp. 1953. 12*s.* 6*d.*)

Though the author of this book, as the title shows, is concerned primarily with Christianity and the "new situation" *vis-a-vis* religion in Christendom, and therefore has to deal with such matters as the quest of the historical Jesus and the relevance of his life for the understanding of Christianity, the main theme is of universal application and should prove as suggestive and stimulating to readers in the East as to those in the West. For the central theme is that religion, though rooted in history, influenced by it and influencing it, is also in every age engaged in a creative conflict with the world. Throughout history "new situations" have arisen arousing this conflict and bringing to birth the new insights necessary if religion is not to become sterile and lose its power to penetrate the lives of men.

Once again in our time a "new situation" has arisen, characterized by two main features: First, the fact that, though social life is more in harmony with the ethics of Christianity than ever before, the old Christian symbolism is no longer relevant or even credible to the vast majority of people. And second, the fact that the social sciences (especially psychiatry) seem to have reduced man to an automaton, thus denying free will and spiritual integrity which are the foundation stones of religion. Religion, if it is to regain its waning power, must meet the challenge of this new situation and, as of old, renew itself as a dynamic force by engaging in the creative conflict involved.

The book is a courageous and inspiring call to religious people to meet the implications of the new situation and its challenge. Chapter 4, "The Function of Man," is especially memorable and could stand by itself as an exquisite and inspired essay on Faith.

MARGARET BARR

The Transcendent Unity of Religions. By FRITHJOF SCHUON. Translated by PETER TOWNSEND. (Faber and Faber, Ltd., London. 199. pp. 1953. 21*s.*)

Religion is not just the sum total of its manifestations; it is essentially not the forms in which it expresses itself and takes shape as specific traditions. It is not on this level that the unity of religions is to be sought for: this is the main theme of this book. In the words of the author:—

> The unity of the different religions, or, more generally, of the different traditional forms, is not only unrealizable on the external level, that of the forms themselves, but ought not to be realized on that level, even were this possible, for in that case the revealed forms would be deprived of their sufficient reason. . . . If the expression "transcendent unity" is used, it means that the unity of the traditional forms, whether they are religious or supra-religious in their nature, must be realized in a purely inward and spiritual way and without prejudice to any particular form.

And the way to realize this transcendental unity is not that of philosophy, which "proceeds from reason," but metaphysic, which "proceeds exclusively from the Intellect," by a process of "intellectual intuition."

Every religious tradition has two aspects: its form aspect and its content aspect, which the author discusses under the terms exotericism and esotericism respectively. Hence the two approaches in religion: the exoteric and the esoteric. The former, taken by itself, is not to be despised. The author allows it its place in religious practice, as

> the esoteric way can only concern a minority, especially under the present condition of terrestrial humanity, and because for the mass of mankind there is nothing better than the ordinary path of salvation. What is blameworthy is not the existence of exotericism, but rather its all-invading autocracy . . .

the inductions from exotericism which imply the attribution of an absolute reality to what is relative. The exoteric has to contain within itself the esoteric kernel, "of which it is both the outward radiation and the veil." Thus exotericism taken exclusively is lost as a way of religious pursuit.

Meister Eckhart said: "If you would have the Kernel you must break the shell."

Thus the tendency to prove the truth of only one religion and to declare others as false or less true is a false one. "Divinity manifests Its Personal aspect through each particular Revelation and Its supreme Impersonality through the diversity of the forms of Its Word." Every religious tradition has grown up on particular socio-historical patterns, and thus the utterances of the various religious scriptures can only be understood in relation to these patterns. By way of example, the author explains how "for Christianity the Roman world," and not the world as we understand it today, "is symbolically and traditionally identified with the whole world." The tendency to literalism, that is the interpretation of symbols to the letter, is always a sign of intellectual decadence. The difference between Christ and Mohammed, or any differences of this kind, "concern only the 'manifestation' of 'God-Men' and not their inward and Divine reality, which is identical."

In the last chapter, Mr. Schuon writes in greater detail about the Hesychast tradition, "which undoubtedly represents in its most unaltered form the inheritance of primitive Christian spirituality, that which properly can be called 'Christ-given.'" Hesychasm sees in Christ and the Virgin "a work of God in which He is reflected, and therefore a 'tabernacle of the Holy Spirit' and a 'House of God.'" The highest aspiration in religion, for Hesychasm, is

> perfecting the natural participation of the human microcosm in the Divine Metacosm, that is to say the transmutation of this participation into supernatural participation and finally into union and identity:

Its means consist of "inward prayer" or "prayer of Jesus," which "surpasses all the virtues in excellence."

CHITTARANJAN DAS

Higher Education and the Human Spirit. By BERNARD EUGENE MELAND. (University of Chicago Press, U.S.A.; Cambridge University Press, London, England. viii + 204 pp. 1953. $4.00; 30*s*.)

Bernard Meland is Professor of Constructive Theology in the Federated Theological Faculty in the University of Chicago, and the author of several books on Christian and theological subjects. On the dust cover it is stated that the present volume propounds a philosophy of higher education which makes provision for the neglected needs and capacities of the human spirit. It states also that this book is a "pioneer attempt to confront higher education with the concern for spirituality on educational rather than solely theological grounds."

After careful reading and re-reading I am obliged to confess that Mr. Meland and I do not speak the same language, and I think it rather improbable that many Europeans will find his work helpful. It seems that he is working solely on experiences gained in American Universities and Colleges and confusing these no doubt admirable technical institutions with what we consider centres of higher education. For instance he tells how he once was concerned with two courses for college students: "Great Personalities in Religious History" and "Great Personalities in Christian History" and gives some detail of how this was done. It was a good beginning (but such a course is a quite usual study in the majority of senior schools in England and the college student would be expected to have such a background), then he became badly bogged in pseudo-scientific enquiries.

It is obvious, throughout, that the American universities have become anything but centres of higher education, and that the quality of the students makes for an almost impassable gap between them and their tutors. The author himself admits that all is not well in the schools that provide the

material for the colleges. If the foundations of true education (which is fundamentally a matter of spiritual growth from infancy onward) are unsound then it is no wonder that the Professor has to record such a conversation as this from two students: "I'm reading Aristotle." "Oh," replied the other, "I've finished with that old boy. I'm reading Hume now." "Humph!" said the first, "He's got false premises," and continued "even if his premises were right his arguments are wrong." And so disposed of two great minds.

In several places in this tightly packed and closely argued volume Mr. Meland shows true insight—he realizes the need for what he calls "quality and scope" in intellectual experience based on a certain kind of "thinking," but he is so surrounded by this enormous monster "Higher Education" that he can't see a step forward in the wood because of the trees. He reminds me irresistibly of the rich young man who sought the advice of Jesus . . . and when told, plainly, to sell all that he had and give to the poor (and so free himself), went away sorrowful. Let Mr. Meland realize that education, lower or higher, may possibly have no connection whatever with any institution and he may decide to go and have a nice quiet time in a log cabin by a lake and find quite a few true students beating a path to his door.

ELIZABETH CROSS

The Principal Upanisads. Edited with Text, Translation, Notes and Introduction by S. RADHAKRISHNAN. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 958 pp. 1953. 50*s*.)

Many of the Principal Upanisads are edited here. The text is also divided into Sections with appropriate titles; the translations are fluent; under almost each verse or passage, there are explanations of important Sanskrit terms, relevant citations from the commentaries of the *Ācharyas,* and of parallel ideas from the mystical literatures of the world. But the book is not a compilation; it has unity, literary grace, and is illuminating. Dr. Radhakrishnan, even when he cites from the great *Ācharyas,* brings his own independent judgment to bear upon the interpretation. He says of the *Kaṭha* Chapter II, Section I, regarding the senses and Śaṁkara's commentary on them:—

> Ś makes out that he [Svayambu] cursed or injured them by turning them outward, *hiṁsitavān hananaṁ kṛtvān.* Such observations which are disparaging to the legitimate use of the senses give the impression of the unworldly character of much of our best effort. Ś's opinion is opposed to the view set forth in the previous section that senses are like horses, which will take us to our goal, if properly guided. The Upaniṣad calls for the control and not the suppression of the senses.

Dr. Radhakrishnan tells us (a) why we should study the classics, and (b) what adherence to tradition and the past means:—

> (a) Human nature is not altogether unchanging but it does remain sufficiently constant to justify the study of ancient classics. The problems of human life and destiny have not been superseded by the striking achievements of science and technology. The solutions offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism. The responsibility laid on man as a rational being, to integrate himself, to relate the present to the past and the future, to live in time as well as in eternity, has become acute and urgent. The Upaniṣads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experience though they are expressed with different degrees of clarity. The Upaniṣads illustrate and illuminate these primary experiences.
>
> (b) We are heirs of a richer heritage than most of us are aware of. The life of the people of spirit, from the beginning until now, has a great deal to offer us. If we cut ourselves away from the rich treasury of wisdom about man's aspirations on this earth which is available to us from our own past, or if we are satisfied with our own inadequate tradition and fail to seek for ourselves the gifts of other traditions, we will gravely

misconceive the spirit of religion. Loyalty to our particular tradition means not only concord with the past but also freedom from the past. The living past should serve as a great inspiration and support for the future. Tradition is not a rigid, hidebound framework which cripples the life of spirit and requires us to revert to a period that is now past and beyond recall. It is not a memory of the past but a constant abiding of the living Spirit. It is a living stream of spiritual life.

In the *Introduction* (which is 145 pages) Dr. Radhakrishnan deals with the problems of: the date and number of the Upaniṣads, their relation to the Vedas, the Upaniṣads as the *Vedānta*, the conception of reality, ethics, the status of the world: *māya* or *avidyā*, intuition and intellect, *Karma* and rebirth, life eternal and religion. The *Introduction* is compact and terse.

Rabindranath Tagore's *Foreword* and Edmond Holmes' *Introduction to* Dr. Radhakrishnan's *The Philosophy of the Upaniṣads* are printed as Appendices. Tagore says that it is not enough to know the grammar and meaning of Sanskrit texts in order to understand the message of the Upaniṣads, and expresses his satisfaction that Dr. Radhakrishnan has undertaken to express the *spirit* of the Upaniṣads. The *Brahman* of the Upaniṣads is explained in negative terms. Tagore asks:—

> Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through any process of analysis? Of course it can be seen; but what is the use of saying this to one who has no eyes?

Even so, there is a blindness, *avidyā*, in us.

Appendix B by Edmond Holmes points to another feature of Dr. Radhakrishnan's interpretation of the Upaniṣads. Most people in the West are apt to think that Buddhism broke away completely from the Upaniṣads. Edmond Holmes does not think so. He finds confirmation of his view in Dr. Radhakrishnan's statement:—

> The only metaphysics that can justify Buddha's ethical discipline is the metaphysics underlying in the Upanisads. . . . Buddhism helped to democratize the philosophy of the Upanisads, . . .

Edmond Holmes writes:—

> The metaphysics of the Upaniṣads, when translated into the ethics of self-realization, provided and still provides for a spiritual need which has been felt in diverse ages and which was never more urgent than it is today.

While the Upaniṣads have a message for all times and to each age in a different form, what is their answer to the problem of "to be" in the context of the contemporary world-situation and philosophy? Existentialism states the problem of "to be" as freedom from anguish and fear. To the Upaniṣads this is only part of the problem. The *Bṛahd-āraṅyaka* (I. IV. 1-4) puts the paradox involved in "to be" thus: one who is alone *is* afraid; but, why should he be afraid since it is only from a second that fear arises? Since it is from a second that fear arises the struggle for existence in the present context of the world appears to be for a survival of one of the two ideologies which divide the world. Is this survival a freedom from fear? No; for the problem of "to be" is the discovery of the delight of existence (*ānanda*) according to the Upaniṣads; and, between freedom from fear and the discovery of the delight of existence, there is a gap. The discovery of the delight of existence consists in transforming the fear from "a second" into the harmony of co-existence into "the desire for a second"; and so, all problems of existence or "to be," are, to the Upaniṣads, problems of harmony.

Dr. Radhakrishnan's career may be divided into the Indian period, the Oxford and the Moscow periods. The Oxford period contributed an additional quality to his writings, *viz.*, terseness. When this was mentioned to him he said: "Yes, Oxford gave me leisure and freedom from visitors." Moscow must have been a greater Oxford; within a space of two years we have seen the

may be reflected with advantage in the style and pattern of one's writing.

Mr. Coon has an almost mystical reverence for words and their function in our highly-complicated and often desolating scheme of existence. This imparts to the very useful "Writing Assignments," grammar and spelling tests and "Exercises," which are included in the book, an aspirational quality not to be found in most publications of this nature. *Speak Better—Write Better English* is a very valuable addition to a stimulating and important Series.

HILLA C. VAKEEL

The Bahmanis of the Deccan. By HAROON KHAN SHERWANI. (The Manager of Publications, Saood Manzil, Himayatnagar, Hyderabad-Deccan. 453 pp. 1953. Rs. 15/-, £1/10, $6.)

The first northern Muslim invasion of the Deccan by Sultan 'Alau'd-din Khilji in 1249 was the result of an accidental circumstance—his marriage with a termagant daughter of Emperor Balban and 'Alau'd-din's desire for escape from her nagging by following a career of adventure and conquest. Subsequent invasions enabled the Delhi Sultans to achieve a sort of hegemony in South India also. But, as Dr. Venkataramanayya says, "their authority was overthrown as quickly as it was established." The Deccani amirs inflicted a crushing defeat on Muhammad bin Tughluq's army at Gulbarga and crowned their leader under the title of 'Alau'd-din Bahman Shah.

The story of the dynasty which is recounted in these pages with a wealth of detail and documentation by an unquestioned authority in the field is an absorbing study. We read of the usual executions of high dignitaries; intrigues and wars; lavish marriage festivities extending for months; luxurious darbars; great works of art and architecture; carpets of superfine silk and *shamianas* of gold-embroidered cloth; *satyagraha* by a shaik with intent to bring pressure on the sovereign to close wine shops; a great queen; and the great Prime Minister, Mahmud Gawan, of whom the author is justly an admirer. It is interesting to note that amidst these troubled times both the people and the rulers found time to promote art and culture.

I commend this book not only to the student of history but also to the general reader. The notes at the end of the chapters might be arranged as foot-notes and an index furnished in the next edition.

R. BANGARUSWAMI

Research in Fiji, Tonga and Samoa. By GEORGE and HELEN SANDWITH. Address given to the Medical Society for the Study of Radiesthesia, June 24th, 1953, by George Sandwith. (Omega Press, Reigate, Surrey. 24 pp. 1954. 4*s.* 6*d.*)

The general disbelief today in the reality of "black magic" removes any sense of danger, while curiosity in it manifests apart from any moral consideration. This little pamphlet on magic in Fiji (despite its title it does not deal with Tonga and Samoa) by two Westerners already empirically engaged in investigating "occult" radiations, accepts its reality in a matter-of-fact way. Though it is impossible—when dealing, for example, with their claim to have defeated a Fijian wizard on his own field by means of radiations—to decide what may be actual fact and what subjective impression, there seems enough fact about the types of phenomena described to show the need for the warning that if mankind's interest in psychism outruns its conscious spiritual development, it will certainly lead to moral destruction. We do not yet know how to handle physical forces aright, nor do we realize ethics are more needed than even the scientific aspects of the psychic.

W. E. WHITEMAN

The Diary of Mahadev Desai. Vol. 1, Yervada-Pact Eve 1932. Translated from the Gujrati and edited by VALJI GOVINDJI DESAI. (Navajivan Publishing House, Ahmedabad. 336 pp. 1953. Rs. 5/-)

Mahadev Desai became Gandhiji's secretary towards the end of 1917 and after that he kept a diary until his death in 1942, a period of 25 years. The present volume covers only six months, opening on March 10, 1932, the day when Mahadev Desai was taken to Yeravda prison and placed in confinement with Gandhi and Sardar Vallabhbhai Patel, and closing on September 4th about a fortnight before Gandhiji's fast unto death which was crowned with the Yeravda Pact. It contains 331 pages. If such a short period can produce such a rich harvest the whole must be rich indeed. These six months have been chosen because of their great historical importance and because here, for the first time, we find a detailed account of Gandhiji's life in prison.

The author is present only in his self-effacement. This is, perhaps, as he wished it to be. When his father objected to his joining Gandhi, Mahadev Desai made the reply, I am not going to Gandhiji with the ambition of achieving greatness. I want to live like his shadow, going about with him, receiving training under him, and getting more and more knowledge. I would have considered your objection if I wanted to be a leader. As to honour, Gandhiji has got it already. Why should I then bother? Mahadev Desai was great in his humility. Did he achieve it without a struggle? We hope to hear more of the man himself in subsequent volumes. Meanwhile let us honour him for his devotion to his self-imposed task. He appears to have been a man without egoism.

LILA RAY

Sarvodaya: The Welfare of All. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 200 pp. 1954. Rs. 2/8)

The major part of this book consists of a selection, rather than a collection, of the writings and sayings of Gandhiji over a period of more than 30 years. On reading it one would be somewhat at a disadvantage without at least some knowledge of the background of Gandhiji's life and teaching and of conditions in India, particularly in the villages.

There is, undoubtedly, a deep spiritual basis underlying the idea of *Sarvodaya,* or the Welfare of All. It is the genius of Gandhiji and his genuine followers that has caused them to give much thought and energy to the practical working out of a way of life with insistence on this spiritual basis, on the goal to be achieved and on the means, which must be in conformity. When we hear so much about the Welfare State, both in the West and in India, it is salutary to be made to think about the methods to be used. To Gandhiji extreme industrialism was anathema; and yet, it seems that India is now gradually working in that direction. On the other hand we see the efforts of Vinoba Bhave in connection with the Land Gifts Mission and it is of the utmost interest to see how these efforts will fit in or conflict with the policy of the Central Government. There is reason to doubt whether the adherents of *Sarvodaya* are always sound in their economic and social teachings. But in this book is collected enough to cause one to think anew about the destination of our modern civilization.

GORDON F. MUIRHEAD

THE INDIAN INSTITUTE OF CULTURE
LONDON BRANCH

[Below we publish the report of a lecture delivered at the London Branch of the Indian Institute of Culture on January 29th, 1954, by **Mr. Herbert Howarth,** Director of the National Book League. It makes several interesting points which deserve to be known to a larger public.—ED.]

THE INFLUENCE OF BOOKS

Mr. Howarth began by complimenting the Indian Institute of Culture on its own work in stimulating a "wider and wiser use of books."

Mr. Howarth took a text from Arthur Waley's book on Po Chü-i as a basis for some ideas. The text dealt with the friendship of two poets, Po Chü-i and Yüan Chên. Although they only met each other at intervals over the brief period of eight years, such was their bond of mutual affection, that the life of neither could be understood without an understanding of the other's. There was, however, something of the myth in the friendship. It was not that the friendship was not felt, but that both helped to create a legend out of it—a legend of symbolic and almost magical virtue for all of us.

This aspect of friendship had its parallel when we collected books. What were we trying to do, buying beautiful books which we would never have time to read? Was it not that somehow we were trying to get some magic power from them if only we did read them? "Books are the good companions," said the Right Honourable Sir Norman Birkett, now president of the National Book League. In books we sought for closer communication with people. Such communication did not have to be direct. In the great historical friendships, we often found on closer examination that, just as in the case discussed, while they helped and fertilized each other's minds, their physical contact was insignificant, as in the cases of Garcia Lorca and Rafael Alberti, Sir Thomas More and Erasmus, Wordsworth and Coleridge; and Spender, Auden and C. Day Lewis, who, though invariably linked by name in discussions during the 1930's met together for the first time only quite recently.

In the matter of communication, there were therefore several curious paradoxes. Not the least of these was the case of the poet. The poet generally was so bound up with the problem of communicating ideas and emotion that to succeed he had to become withdrawn. Solitude was a necessity for him. Yet the retreater brought people together.

In the United States an understanding of communication between people was rightly considered to be so important that courses and professorships in the subject had been established in several universities, and very brilliant men were at work.

Amongst the group of indirect media of communication several distinctions had to be drawn. Books, poems *in extenso*, had to be separated from other forms of art. Until the advent of television and radio, books were the most efficient means of communication. They were more mobile, whereas other artistic expressions had to be visited. It was true though that to some extent this was changed. Michael Angelo's David might remain in Florence, but other works in sculpture and painting were rendered accessible to a far wider public than hitherto as a result of travelling exhibitions. But now even the visit to the museum was not neces-

sary. Television could bring masterpieces into the home, and had thus forged anew the link broken with the passing of the city-state.

Mr. Howarth said this with some hesitation, for he knew of the fears of publishers and readers regarding television. None-the-less television had to be used, for it gave us what nothing else could, if used properly. Indeed he foresaw that in the next century the mobility of books would be still further increased, for the normally unavailable rare books of the world could be presented on television.

Television also had a negative value. While in the short run it left little time for reading, it would in the long run strengthen the inclination to read. With television, and with the radio and cinema for that matter, we were caught up in the tempo of the instrument itself. It was not possible to pause for reflection or turn back a page, to reconsider the argument or weigh the importance of a point. With books we proceeded at our own pace. They had a meditative effect. While books had lost some of their value from the point of view of their mobility, their importance as a means of acquiring knowledge at one's own pace was unimpaired.

It was sometimes suggested that there were too many books. In the United Kingdom about 18,000 titles were published each year, somewhat more than in the United States, though not as many as in Germany, India or Japan. How could the public possibly keep pace with such an output when even the specialist in one subject could not? To enable it to do so was one of the functions of the National Book League which sent large selections of books round the country to enable institutions to know what was happening. Even supposing that the public could not keep pace, there was still a pregnant point in Seymour Smith's question "What shall I read next?" Not until the number of new titles published reached one per head of the population could the purpose of the book be vitiated.

So far Mr. Howarth had taken for granted the worth of indirect communication. Were we mistaken in our semi-superstitious practice of putting books on shelves? Could we be influenced by the experiences of other people, and especially as related in books, for writers tended to be less inhibited and impersonal in recounting their experiences? When we talked of friendship such as in the lives of Po Chü-i and Yüan Chên, we meant that they helped to modify each other, and helped in their mutual struggles and achievements.

Undoubtedly books enable us to learn from a wealth of experience which would otherwise be denied us. Did this mean that we would become habituated to external rhythms? The very fear of a world of automata indicated that the problem was not really serious. Our propensity to question was a powerful defence in itself.

In question time Mr. Howarth made some comments on the National Book League. It was a unique organization, combining publishers, booksellers, binders, authors and readers. Out of a membership of 14,000 some 2,000 were connected with the book trade. There was a possibility that the enquiries received from India and Pakistan about the constitution of the National Book League might lead to the setting up of similar institutions in those countries.

The National Book League worked for the "wider and wiser" use of books. It did not, in the first instance, tell people which works were better than others. It considered, however, that if enough books were provided in prisons, schools, hospitals and other institutions then the public would soon learn to develop its own powers of discrimination.

Summing up, Mr. Geoffrey Robinson, Book Editor, Rockliff Publishing Corporation, congratulated Mr. Howarth on having talked of many prac-

tical problems without losing sight of the more important inner question of communication and understanding. It was always exciting for the English mind to come to grips with India and its thought, which usually had to be done through books. In the 18th and 19th centuries we developed the capacity to make necessities, and imported luxuries from the East. The situation was now reversed. Books, unfortunately, were still luxuries. None-the-less, publishers in London, the heart of the book-publishing world, could gain much from India. In England, reviewers tended to be too *blasé*, and they had authors labelled and docketed. In India, on the other hand, books were more carefully judged for their own value, irrespective of the author. This was important, for reviewers had a great public responsibility in helping people to discriminate between books.

MEDITATION

Say to your thoughts :

"I close the door on you,
For I would be alone
With that great peace
Which is the pathway to the Infinite."

Let neither worry nor
Contentment strive
To be among the company you keep—
Both are illusion!
Sit, then, in silence
Facing the Alone
And listen to the voice
Within the void,
Telling of beauty,
Wisdom and that truth
Wherein the Soul may shelter.

By casting out
Be ready to receive;
By letting go
Be ready to embrace;
By killing thought
Revive the Thought of God,
And dwell within His Grace!

HESPER LE GALLIENNE HUTCHINSON

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

The Inaugural Lecture of Prof. R. C. Zaehner, Dr. S. Radhakrishnan's successor as Spalding Professor of Eastern Religions and Ethics at Oxford University, published in pamphlet form by the University Press, has not received due attention from the Indian Press. It seems strangely at variance with the purpose of the professorship, defined by Mr. Spalding in endowing the Chair as being to build up in Oxford University

> a permanent interest in the great religions and ethical systems . . . of the East, whether expressed in philosophic, poetic, devotional, or other literature, in art, in history, and in social life and structure, to set forth their development and spiritual meaning, and to interpret them by comparison and contrast with each other and with the religions and ethics of the West and in any other appropriate way, with the aim of bringing together the world's great religions in closer understanding, harmony, and friendship. . . .

For Professor Zaehner seems convinced of the irreconcilability of the world's religions and is prepared to prove with chapter and verse how conflicting are their basic tenets.

Ever since the awakening in Western savants of interest in the faiths by which the Eastern peoples guide their lives, understanding has been chiefly by the philological approach which all too often leads the priests of Oriental learning, like the priests of all denominations and in every age, to reject the wisdom of the prophets.

None could question Professor Zaehner's admirable equipment for the intellectual approach to his subject, but the essence of religion is of the heart and the purely academic approach is like that of Carlyle's man "who does not habitually wonder," whom he compares to "a Pair of Spectacles behind which there is no Eye."

It is hopeful that Professor Zaehner recognizes that the religious element in man is ineradicable and sees the religious impulse and its manifestations as "the proper sphere of the comparative study of religions." We cannot agree, however, with his suggestion that it is presumption for reason to pry into the "non-rational," which he equates with the "religious." Reason has its limitations, but no taboos. The highest mystical realization may be beyond its reach, but there is nothing which the human mind may not try to understand. It is because the separative elements and special claims of the various religions have been spared rational analysis that superstition and blind belief and exclusive claims have flourished; the open-minded study of religions with a sense of respect and appreciation should reveal their underlying truth which, scepticism to the contrary notwithstanding, must agree with truth wherever found.

The inspiration for present-day India in the example set by Gopal Krishna Gokhale was brought out at the Special Meeting in his honour held under the joint auspices of the Indian Institute of Culture, Basavangudi, Bangalore, and the Servants of India Society on May 10th. Shri B. P. Wadia presided.

Shri N. Madhava Rao, a former Dewan of Mysore, paid high tribute to Gokhale as an early leader in the Indian freedom struggle, an early member of the Congress and its President in 1905. Until his death in 1915 he had exercised strong sway as an orator and by his grace of character; his goal was Dominion status for India which seems very moderate today. He had been guided by considerations of practicability in politics, looking to local self-government to educate the people polit-

ically, advocating compulsory primary education and founding the Servants of India Society, his most valuable bequest to the country. He would live as long as it lived.

Shri V. P. Menon, Ex-Secretary of the Ministry of States, recalled Gokhale's fearlessness, as when in his protest against the partition of Bengal he referred to that Province's "heroic stand against the oppression of a harsh and uncontrolled bureaucracy." Alone among the professions, that of the politician had no qualifications laid down for it and political leaders were of late being turned out on a mass scale, Shri Menon said. Gokhale had called for the spiritualizing of politics. In launching his Servants of India Society in 1905 he had laid down a great ideal for the political leader. Shri Menon read from the original Preamble of that Society's Constitution words no less applicable today:—

> The results achieved so far are undoubtedly most gratifying, but they only mean that the jungle has been cleared and the foundations laid. The great work of rearing the superstructure has yet to be taken in hand, and the situation demands on the part of workers devotion and sacrifices proportionate to the magnitude of the task.

"A higher life generally for their countrymen" is still the goal of all true patriots.

Shri P. Kodanda Rao, head of the Bangalore Servants of India Society, thanked the speakers and the President for their homage to Mr. Gokhale.

Shri S. K. Patil, Chairman of the All-India National Unity Platform, addressing a Press Conference in Bombay on May 24th, urged that all right-thinking citizens of India should, for a long time to come, put national unity and constructive measures to strengthen the nation above all other considerations. While urging that steps be taken to foster national consciousness and unity through Hindi, he deplored hasty "measures calculated to destroy the existing unity achieved and kept alive through English." He recommended the continued use of English for all practical purposes until Hindi had been developed to the stage required for a medium of administration.

He also warned strongly against the adverse effect, not only on the development of Hindi as the national language, but also on inter-State understanding and collaboration, of "further political division of the country mainly on the basis of language."

Indians might well reflect upon the wide-spread myth of the Tower of Babel, designed to reach to Heaven, and how its builders, who were all of one language, were diverted from their purpose by the confounding of their speech so that no man could understand his neighbour. That the fissiparous tendencies in India are strong her history bears out. Nothing which holds those tendencies in check should be lightly cast away. Mutual understanding is necessary to mutual sympathy and co-operation and the retention of English as a medium of communication from the Himalayas to Cape Comorin is of importance to national solidarity during free India's critical formative years.

Messengers from Tibet and Other Poems (Hind Kitabs, Ltd., Bombay. Re. 1/8) is a collection of poems by an English Buddhist monk, a valued contributor to our pages. It will be read with heart satisfaction by mystics everywhere. Full of aspiration and the spirit of compassion and of the beauty and mystery of Nature, Bhikshu Sangarakshita's poems breathe a message well summed up in the call to men to "spread your secret wings"

> And say "The world is bright, because
> We glimpse the starriness of things"

and in the lines

> Wisdom with Mercy met
> In that tranquil, silent hour,
> Like a flower and the scent of a flower.